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CHRONICLE

Portugal.—The daily press has announced that the Jesuits have been expelled from Portugal. But by special cable to AMERICA, September 17, we are informed that such is not the case.

Political Events Foreshadowed.—The election of a Democratic legislature in Maine insures a Democratic successor to United States Senator Hale. This unexpected success, together with the election of a Democratic governor, the first in thirty years, by an astounding plurality; and two of the four members of Congress, brings home to the Republican party at large a realization of the peril which threatens it at the polls in November. How far the reverse in Maine is attributable to state issues, and especially to prohibition, is a matter of conjecture, but to the open-minded observer the result is an indication of the great dissatisfaction with Republican policies and methods which has recently found expression elsewhere, notably in the election in Vermont, and the primaries in New Hampshire, and in various states of the West.

Panama Canal Fortification.—The *Journal des Débats* published on September 9 a letter from M. Philippe Bunau-Varilla, Minister of Panama, and representative of that republic in the negotiations of 1903 for the transfer to the United States of the exclusive rights of sovereignty over the territory ceded by Panama. In view of Mr. Roosevelt's recent declaration at Omaha

with regard to the necessity for the United States to fortify the Panama Canal, the statement of M. Bunau-Varilla is of exceptional interest. Mr. Bunau-Varilla declares that the Treaty of 1903 contains no reference whatever to the right of the United States to erect "permanent fortifications" of any kind. The aim both of Mr. Hay and himself, he says, was to complete the work begun by France for the benefit of humanity as a whole with the sole resources of the American Government. With this object in view they inserted in their treaty "the generous and altruistic provisions" of the Hay-Pauncefote Treaty of 1901—first the perpetual neutrality of the canal; secondly, the absolute equality of all nations as regards coal duties and the right to use the canal. M. Bunau-Varilla admits that the United States was granted the right to execute the necessary works "for the construction, exploitation, upkeep, sanitation, and protection of the canal." He maintains that the word "protection" in the Hay-Bunau-Varilla Treaty has in view solely the construction of works required to protect the canal against filibusters, local insurrections, wars with neighboring countries, natural accidents or other similar dangers. If the United States decides to fortify the canal, they will do so, according to M. Bunau-Varilla, "in their independence and liberty as a great military power" and not by virtue of a formal concession granted them by the Hay-Bunau-Varilla Treaty.

The New York *Sun* has already pointed out that the Hay-Pauncefote Treaty of 1901 eliminated the former explicit prohibition of fortifications commanding the ca-

nal or the waters adjacent. The Senate voted to ratify on the distinct assurance by the leading members of the Committee on Foreign Relations that the omission of the words contained in the proposed treaty of 1901, which was never ratified, left the United States free to fortify in case it should ever be desirable to do so.

Secretary Ballinger Report.—Six Republican members of the Ballinger investigating committee met in Chicago and issued a statement condemning the action of the four Democratic members and the one Republican insurgent member who in their session at Minneapolis demanded the retirement from office of Secretary Ballinger. In the absence of a quorum no final action was possible. The Democratic minority declined to attend the Chicago meeting as they had adjourned at Minneapolis until the next meeting of Congress. Senator Nelson, chairman of the Investigating Committee, will probably not call another session until the return from Europe of Senator Flint, who, as the seventh Republican member, would make a quorum.

National Civic Federation.—In order to prevent centralization by the Federal Government, a National Federation has been formed in which men of such opposite views as Elihu Root, Alton B. Parker, and John Mitchell are prominent. A meeting was held in Washington last January to consider the possibility of arranging uniform legislation by the several States and as a preparation for the next January meeting, at which both President Taft and Mr. Roosevelt are to speak, ancillary meetings have been already held in Maryland, Connecticut, Indiana, Illinois, Ohio, Wisconsin, Missouri, Kansas and Nebraska. The meetings of Governors which convened meantime had the same object in view. Some of the subjects to be considered in January are "Taxation," "Regulation of Railroads and Quasi-Public Utilities," "Insurance," "Banking," "State Labor Legislation," "Compensation for Industrial Accidents," "Employment of Children," "State Mediation and Arbitration Laws," "Dairy Laws," "Good Roads and Automobiles," "Vital Statistics," "Negotiable Notes," "Bills of Lading," "Warehouse Receipts," "Marriage and Divorce."

Growth of Cities.—The Census Bureau announced that the population of Boston is 670,585, an increase of 109,693, or 19.6 per cent., as compared with 569,892 in 1900. This leaves Boston the fifth city in point of population in the United States. The population of Cleveland is 560,663, an increase of 178,895, or 46.9 per cent., as compared with the figure for 1900, which was 381,768. The growth of Cleveland in the last two decades has been greatly stimulated by the development of manufacturing. Pittsburg, with its 533,905, outruns Cincinnati, which in 1890 contained about 35,000 more than Cleveland and now falls below Cleveland by almost 200,000. Great surprise is manifested at the comparative low rate

of increase in the population of Chicago which now numbers 2,185,283, about 10 per cent. below the average for cities. New York with its present population of 4,766,883 maintained the average with 38.7 per cent.

Reciprocity with Canada.—President Taft has obtained through Mr. Bryce, the British Ambassador at Washington, a concession which was granted as soon as asked to deal directly with Canada instead of through the Embassy in arranging commercial and agricultural reciprocity with the Dominion. The President himself will take a leading part in making the terms of the treaty and hopes to have it well under way by the time Congress meets. The usual hopes of success are expressed by critics who base their expectations on the recent election results; on the other hand the expected prophecies of failure are made. The agricultural tariff will be the first one to be considered.

Canada.—The Niobe, bought from the English navy, was commissioned on September 6 at Portsmouth by Commander Macdonald, R. N. She will reach Halifax about the end of October. The Rainbow is already well on the way to Esquimalt.—The official recognition of the remains of the Venerable Marquette Bourgeois, founder of the Ladies of the Congregation in Canada, took place before Cardinal Vannutelli in the convent on Notre Dame street, Montreal. They were then transferred to the mother-house on Sherbrooke street.—A. W. Smithers, President of the Grand Trunk Railway, recommends a conservative spirit in business. He fears that Canadians are trying to push ahead too fast. The same fear seems to prevail in the English money-market.—The Legate is visiting Winnipeg, where he will look into the condition of the Ruthenians.

Great Britain.—The Conservatives have begun their van campaign through the rural districts. Forty-two vans left London on the 14th equipped with gramophones, cinematographs and an assortment of foreign goods dumped into England by protected manufacturers. The campaign will last three months and ten thousand meetings will be held in four hundred constituencies.—Two Englishmen have been arrested in Germany charged with spying out the coast defences. A German officer has been arrested in England on a similar charge. It might seem that an exchange of prisoners ought to settle the affairs, but the Germans assert that their officer is a youth of only a few months' service, that he can not be proved a spy, but that anyhow they leave the English authorities free to deal with him, and that they are going to use the same freedom with regard to their English prisoners.—The Prince of Wales is to be invested with great ceremony at Carnarvon next July. As the title is purely honorary, and has hitherto been conferred by letters patent, it is clear, in view of the general national movement, that the loyalty which calls for the investiture, is of the same

kind as that which compelled the Emperor of Austria to be crowned king of Hungary and, some years later, demanded that he be crowned king of Bohemia.—Holman Hunt, the artist, is dead, aged eighty-three. He was Mil-lais' associate in the foundation of the Preraphaelite Brotherhood. His reputation rests on two pictures, especially "The Light of the World" and "The Finding in the Temple." He was a conscientious worker, but well informed opinion holds that the absence of spirituality from his faces forbids the accepting of him as a master.

Ireland.—The Agricultural Department reports a good demand for live-stock at Irish markets during 1909, and a maintenance of the high prices of the previous year. There was a decrease in the export of pork and butter, and a falling off in the number of boats and men employed in sea-fishing, though the catches were larger and more valuable. In spite of the high protective tariff on mackerel, presumably in the interests of two New England ports, the Irish curers have secured a larger profit on their fish than heretofore. The Department had predicted great losses to the farmers, owing to the heavy rain-fall and inclement weather during July and August, unless more favorable weather should occur in September. Fortunately, the first weeks of this month have shown a distinct improvement, and there is now hope that the potato blight has been arrested, and that the harvest will be saved, a matter of vital importance to the peasants on the western seaboard.—Messrs. Redmond, T. P. O'Connor, Devlin, and Boyle, M. P.'s, left Queenstown on the steamship Baltic, September 17th, for an American tour, in aid of the parliamentary movements. All the envoys will attend the first meetings at Buffalo and New York, after which Mr. Redmond will visit the Middle States, Mr. Devlin the South, Mr. Boyle the Western Coast, and Mr. O'Connor, Canada. Mr. O'Connor intends, if time allows, to go as far as British Columbia; he declares that Canadians are unanimous that a settlement of the Irish question is the point of departure for the scheme of Imperial Federation.—Mr. William O'Brien, whose conciliation movement has provoked considerable political rancour, has challenged his fellow-representative for Cork city, Mr. Roche, a supporter of Mr. Redmond, to resign his seat, when both will resubmit themselves to the votes of the electorate. Mr. O'Brien has just written a new book, "An Olive Branch in Ireland, and Its History," to be published next month by the Macmillan Company. It will describe his latest attempts to settle the Irish question.

British Colonies.—The Premier of New Zealand proposes to bring up in parliament the question of imperial unity. He wishes to go to the approaching Imperial Conference supported by the voice of his own people.—In the late federal elections in South Africa, Sir Percy Fitzpatrick defeated General Botha in East Pretoria.

Emperor William Cables Diaz.—A cablegram was sent on September 16, by Emperor William, to President Diaz, of Mexico, in which were expressed most cordial greetings and congratulations from himself and his people on the occasion of the centenary of the celebration of Mexico's independence. The confident expectation was also affirmed that the heroic statue of Alexander von Humboldt, a gift from the Emperor to the Mexican people, whose unveiling formed one of the features of the celebration, would stand as a sign of the mutual friendship and regard to-day marking the relations of Germany and Mexico. As a token of his own personal esteem for President Diaz, Emperor William forwarded to him the chain and great cross which form the insignia of the Order of the Red Eagle.

Change in Patent Agreement Demanded.—Industrial circles have been privately expressing their dissatisfaction over the Patent Agreement entered into by the United States and the German Empire, on February 23, 1909. The first public attack was made on the agreement in the convention of South German manufacturers, which recently met in Mannheim, Baden. A resolution was passed requesting the government to withdraw from the agreement, since experience shows its disadvantage to German manufacturers and inventors. The resolution was based on the claim that Americans, possessing patent rights in Germany, enjoyed privileges which should not be conferred on aliens; privileges, too, which worked serious harm to German industrial interests.

Socialists' Success in Election.—In the election for a seat in the Reichstag, held recently at Frankfort, in Brandenburg, just outside of the capital, the Socialists defeated the government candidate. This is the ninth seat the party has won this year in by-elections, and it brings their present strength in the German Reichstag up to fifty-two votes. Popular discontent with the government's program, especially in the recent struggle for franchise reform, is the reason alleged for the party's success, but the Emperor's "divine right" speech at Königsberg, was made a direct issue in the contest, and the Socialists make the claim that resentment at that declaration accounts for their candidate's success.

Fortieth Anniversary of the German Empire.—Announcement is made of tentative steps looking to a magnificent demonstration commemorative of the 40th anniversary of the proclamation of the new German Empire, in the palace of Versailles, January 18, 1871. The aim just now in view is to secure the consent of the ruling Princes of the lands represented in the agreement entered into on that day, to join in a common celebration. If the plan succeeds, as it probably will, the commemorative exercises will be such as to crown fittingly the festivities that have marked the anniversaries recently kept of the important dates of the Franco-Prussian war.

Some Happenings in Germany.—The projected great excursion of German veterans to Champigny, a village near Paris, where a monument is soon to be unveiled in memory of the Württemberg soldiers who fell in the bloody conflicts of 1870, will not take place. In diplomatic language the French government has made known that the permission already granted for the ceremony does not include permission for any such ovation. A deputation of twenty-five veterans will assist at the unveiling.—A despatch from Fünfkirchen, Hungary, says that a bomb was discovered lying on the railroad track in front of the train bearing Emperor William to the hunting lodge at Mohacs. It did not explode.—The German press notes with pleasure the cordial tone characterizing the newspapers of Austria and Hungary in all the references to Emperor William's visit to Francis Joseph. The expression of confidence in the results of the alliance between the two empires is especially chronicled.—An unexpected gain by the Socialists of more than a thousand votes over the amount polled by them in 1907, makes a second ballot necessary in the by-election at Frankfurt. In the election of 1907, a National Liberal was chosen for the Reichstag, but the present increase in the Socialists' vote appears to make that party's success in the by-election very doubtful.

Hungary.—During the parliamentary recess, the Premier, Graf Khuen, has met the attacks of a weak Opposition with a speech that will be universally conceded to be a masterpiece of party pronouncement. He describes himself as an old-fashioned Liberal, and his program is clear, open, full of confidence and sound sense. Even his opponents are forced to admit that the confusion, which has long ruled in Hungarian politics, is passing, and that a party-man now knows what his party stands for. Graf Khuen stands by existing arrangements with Austria, and as leader of his party rejects all efforts to force a separation from that kingdom; he insists, too, on a joint banking system, as an endeavor to introduce the question of a National Bank for Hungary would seriously affect Hungary's credit. Questions touching the country's military establishment, the Premier holds to be national questions, and they must and should not be any longer considered merely incidental matters to be urged for political effect. All racial questions he promises to handle justly and with impartial sympathy, a quality heretofore lacking in the conduct of Liberal leaders. In his electoral reform views Graf Khuen shows himself broad and fair, and precisely here it is that he will meet most opposition, since his friend and staunchest supporter, Graf Tisza, is a bitter enemy of universal suffrage. All in all the Premier's platform is an excellent one and, with the large majority secured in the late elections, the cabinet ruled by him may expect with confidence a long control of the government. Graf Khuen failed to express himself regarding his disposition towards the Church and its relations to the government. It is to be

hoped that in this direction he will prove to be equally sane and broadminded, and that he will substitute fair dealing for the hostile attitude held by his predecessors. Finally the whole address is couched in a pacific strain, although it gives unmistakable evidence of a readiness to meet any future conflict that may be thrust upon the party.

Japan.—Three years and a half have passed since the business panic in 1907, and yet there are no signs of a business revival in the Mikado's empire. One of the reasons alleged is the growing want of confidence in the methods of joint stock companies. Shareholders insist on excessively large dividends. The uncertainty about the value of money is another factor in the general apathy. The fear that the Diet will vote large grants for the army and navy and thus make new drafts on the public purse, adds to the feeling. There is also a general uneasiness about the foreign policy that the Government may adopt, and a fear that the country will be embroiled with China, which is Japan's best field for commerce.

The detailed accounts of the floods which occurred at the end of August throughout a large part of Japan, inform us that 50,000 acres are under water, and that 1,100 lives have been lost. The rain began on August 7, and continued for six days without interruption. By actual measurement it was found that 20½ inches had fallen in 15 hours. It was calculated that there was more rain in one day than in a whole year in the United States. The record for the first fifteen days was 51 inches. Great quantities of volcanic scoræ were swept down the lowlands, and landslides, often in the middle of the night, obliterated whole villages. Tokio, the capital, suffered most. More than 150,000 houses were inundated, and 200,000 people had to depend on the charity of those who had escaped. It is noted, however, that the Japanese do not view the calamity in the same way as other people. They are fatalists, and in spite of all these disasters will probably take no precautions to prevent their recurrence. They will build no dykes nor stone water-runs, or embankments. Even the railroads are constructed in such a manner that every year there is a wholesale interruption of traffic on account of inundations.

Constitutional Changes in Greece.—September 14 there convened in Athens the deliberative body recently chosen to consider the revision of the Constitution of Greece. King George opened the Congress. In his address he reminded the delegates that the mandate of the people making their assembly possible directed that the contemplated revision should in nowise extend to the fundamental provisions of the constitution. These were to remain as they are, and the changes deemed necessary and advisable should be built up upon them. The Grecian people seem to be in hearty accord with the program proposed by the existing government.

QUESTIONS OF THE DAY

The Crisis in English Socialism

The Official Year Book of the Independent Labor Party states that the organization was formed in 1900, at a conference called in the February of that year by Parliamentary Committee of the Trades Union Congress. The conference accepted the program of an alliance between the existing Socialist societies and the Trades Unions to secure the representation of "Labor" in Parliament. The statistics given in the Year Book show that in 1900-'01 the organization included 41 Trades Unions, with an aggregate membership of 353,070, and three Socialist Societies with a membership of 22,861, making a total of 375,931.

By 1908 the grand total had risen to 1,151,786, including 172 Trades Unions with a membership of 1,121,256 and two Socialist societies with a membership of 27,465. Last year the Trades Union membership had risen to 1,450,648. It will be seen that compared to the numbers of their Trades Union allies those of the distinctively Socialist bodies are very small, and have only shown a trifling increase since 1900.

At the General Election of the Independent Labor Party (known for the sake of shortness as the I. L. P.) returned forty Labor members to Parliament. It would not have returned so many only that the official Liberal Party in several constituencies abstained from putting forward candidates of its own, to avoid splitting the workmen's votes and so giving the seat to a Conservative.

In England the candidates at an election have to pay besides the expenses of their printing, meetings and canvassing, the returning officer's expenses for taking and counting the votes. In large constituencies these amount to considerable sums. To these expenses of their candidates the I. L. P. contributed from the Parliamentary Fund £3,400. The rest of the expenses, about £9,000, were found by local organizations. Besides keeping up a central office in London for political work, the I. L. P. provides for each elected Member of Parliament pay at the rate of £4 a week. This means an expenditure of £11,000 a year.

The money was provided, up to the present year, by a levy on Trades Union funds of fifteen shillings for every thousand members on the list of the Union, and further by a levy of twopence from each member of the Union. The same levies were made on the Socialist Societies, but the figures already given show that for its political campaign the I. L. P. depended on the Trades Union contributions. The Socialist Societies paid less than three per cent. of the total amount used for the Parliamentary Fund.

The total strength of British Trades Unionism is nearly two and a half millions of workers. The Unions associated with the I. L. P. are nearly a million and a

half strong. This leaves about a million organized workers outside the I. L. P. organization.

But even in the 172 Unions that have joined the organization all are not Socialists in politics. Trades Unions in England are not primarily political. They are formed to secure better conditions of employment, help for their members when out of work or disabled by sickness, annuities in old age. The constitution of every Union is democratic, and its governing body is supposed to represent the views of its members, but this is not always the case. In all large bodies of men the numbers who make full use of their powers of electing representatives falls far below the total membership. The governing committee and the officials are the energetic men who push themselves to the front. The Socialists have for years been working to fill the ranks of Trades Union officialism with their adherents, and have thus captured several Unions in which the members as a body do not share their political views.

They have brought three-fifths of the Trade Unions into the I. L. P. by insisting that the first step towards bettering the condition of the workers is to secure adequate direct representation in Parliament. They mostly talk at elections not of "Socialism" but of "Social reform." Some candidates boldly described themselves as Socialists, but the majority label themselves simply as "Labor representatives." Some of the leaders, however, are quite frank as to their ultimate objects. Thus Mr. Keir Hardie has proclaimed that "Labor representation means more than returning men to the House of Commons. It is a means to an end, and that end is not Trades Unionism but Socialism."

But in every one of the 172 Unions affiliated to the I. L. P. there is at least a strong minority who do not want Socialism in any form. Some of these men are Liberals in the English sense of the word, men who in any of the countries of the European Continent would probably be counted as Conservatives. Others are Conservatives in the English sense. Many are Irish Nationalists and good practical Catholics. This is especially the case in the great Miners' Union and in the Unions of Textile Workers in the North of England. All these non-Socialist Trades Unionists have joined the Union for its economic benefits. They feel and have long felt strongly that it is an injustice that their Union funds should be drawn upon to support a Socialist propaganda and that they should be forced to pay twopence a week out of their wages to provide an income for Members of Parliament who misrepresent their views. If they refuse to pay they forfeit benefits for which they have been contributing for ten, twenty or thirty years and imperil their prospects of further employment.

The Catholic Trades Unionists of the North have already formed a strong organization of their own, the first object of which is to oppose the Secularist Educational policy of the Trades Unionist Congress. But there has been another revolt which has taken a very effective form

and produced a serious crisis in the fortunes of the Independent Labor Party. The prime mover in the revolt is Mr. Walter Osborne, who works as a porter at one of the great London railway junctions. He belongs to a London branch of the Amalgamated Railway Servants, one of the most important of the Trades Unions. He is a Liberal in politics, and his views are shared by the majority of his branch. With their support in July, 1908, he applied to the High Court of Justice for an injunction to prevent his Union from spending its funds on contributions to the war-chest of the I. L. P., and from exacting the weekly levy from its members for the same purpose. He argued that Trades Union funds were contributed only for trades purposes. The judge who heard the case, however, took the view that political action for the protection of the workers came within the legal powers of the Union, and the injunction was refused.

Osborne now found himself in a serious position. He had to pay all the costs of both sides, including those of the eminent lawyers employed by the Amalgamated Railway Servants' Union to fight the case. It meant that his home would be broken up and he would be a bankrupt. As a first step he lodged an appeal. This would stave off the necessity of paying for awhile. But it also meant more money to have the appeal argued. Friends set to work to organize a subscription to help him. His opponents alleged that the railway companies found the money out of hostility to the Union. But he holds a list of subscribers which shows that this is not true. After the usual long delays the case was reheard by three judges, and they unanimously decided that the injunction must be granted.

But this was not the end of the case. The Union, with the I. L. P. organization behind it appealed to the House of Lords. An appeal of this kind is heard not by the Peers as a body but by those judges who are members of the upper house. The appeal was heard in December last and the court decided that the injunction must stand.

There was a panic in the ranks of the I. L. P. It meant that they could no longer draw upon the Trades Union funds for carrying on the Socialist agitation for maintaining a solid body of forty members in the House of Commons. The I. L. P. was especially anxious when in the spring, before the death of King Edward VII led to a truce in politics, it looked as if the Opposition in Parliament would force on a General Election. If that had happened they would have been unable for want of money to fight more than eight or ten elections. The Labor party would have temporarily disappeared.

They have obtained a respite, so far as the Election question goes, and they have managed to find money for the weekly payments to members during the session. They are threatening to expel Osborne from his Union and to dissolve the branch to which he belongs. Any such action will of course be opposed in the Courts. It would be an act of sheer tyranny to deprive this man

and his friends of benefits for which they have paid for long years, because they disagree with the politics of the I. L. P.

But a far more serious question than any such personal matter is the position of the Labor party in the light of the Osborne judgment. All the triumph of capturing the funds of the Trades Unions for the Socialist propaganda goes for nothing, unless a way can be found of reversing that decision. No further legal appeal is possible. The House of Lords, sitting as a High Court of Appeal, speaks the final word on a legal question. The only way out is to change the law by an Act of Parliament.

The I. L. P. is now debating the question of how the Government can be forced to introduce and carry such a change in the law. Three possible courses have been suggested. First, it is suggested that the I. L. P. should adopt a policy of passive resistance, disobeying the decision of the courts. But the result would be that in all the Trades Unions the minority members would refuse to pay the levies, there would be further injunctions applied for and at once granted by the courts, and the officials who resist these decisions would go to prison. This course is, therefore, not likely to be adopted. Then there is talk of organizing a general strike if the Government will not promise to introduce in the autumn session a Bill authorizing the use of Trades Union Funds for political purposes. But it is very doubtful if a general strike would be effective. The Trades Unions do not include the majority of the workers, and a million even of the Trades Unionists are outside the I. L. P. organization. Even in the million and a half affiliated to it a large majority regard the Osborne judgment as a simple act of justice. To order a strike would be a dangerous experiment. It might end in a new development of non-political Trades Unionism, and still throw the Socialists on their own resources. The third possible course is simply to inform the Cabinet that if the desired Bill is not introduced the I. L. P. members will vote with the Opposition. This would be a serious threat for a Cabinet that has some awkward questions to face, on which it cannot rely on a large majority. But the Government may find itself compelled even to disregard this threat. It might lose some of its ordinary supporters by truckling to the I. L. P. and trying to help it to override the decision of the courts. But even if the Bill were introduced and carried in the House of Commons it would most certainly be rejected by the Lords. Then would come the peril of a General Election, which, under the conditions imposed by the Osborne judgment, would mean the disappearance of the I. L. P. as a force in Parliament.

It will be seen, therefore, that the Socialist Parliamentary is in a very perilous condition. The crisis that has arisen also affects the whole position of the Trades Unions. There is a good deal of unrest especially among the railway workers at the moment, and this political question may tend to increase the disturbance and so

produce labor troubles during the winter. But I do not believe anything like a general strike could be organized.
A. H. A.

The German Catholic Congress

Rarely does it occur that the enthusiastic promises of the promoters of a great enterprise are realized in so signally complete a measure of success as that which attended the German Catholic Congress whose sessions closed on August 25. There had been some doubt expressed that Augsburg might find itself unable to give suitable welcome to the immense concourse which the Congress attracts, but the ancient city on the Lech has given abundant proofs that its people have not degenerated from the ideals of the fifteenth and sixteenth century days when Augsburg was the first city of the Holy Roman Empire, and when its merchants controlled the trade of the world and gave their daughters in marriage to princes. The "Augsburger Pracht"—Augsburg magnificence—which became a proverb in those days, appears to have renewed itself in every detail of hospitable welcome and ardent cooperation which went to make this year's congress memorable in the history of these annual conventions of the Catholics of Germany.

One may not forbear to recall the days when all Europe turned eyes of expectancy towards the city where were held the famous diets which decided the religious destinies of a great part of the Continent—the "Confessio Augustana" of 1530 and the "Religious Peace" of 1555. It is not untrue to affirm that similarly grave religious and social problems face the Catholic world to-day and the earnest and dignified manner in which the German Catholics utilized the excellent opportunities at hand in this Augsburg meeting was strangely reminiscent of the efforts of their forefathers to repel the onslaughts upon Catholic life and action in Reformation days.

Naturally the characteristic which especially impressed the non-Catholics present at this most recent of German Catholic congresses was the splendid harmony of purpose actuating all in attendance. "Strange how content every one appears to be," is the word one non-Catholic newspaper correspondent used to describe this prevalent union of minds and hearts. The absence of a common political or material interest, such as binds delegates in the conventions of parties and organizations, makes this harmony the more remarkable to one who lacks the inspiration of Catholic faith. It is the common faith alone that makes possible these Catholic assemblies, where the statesman, the city or state official, the banker, the factory owner and his employee, the farmer and the laborer meet and discuss in amicable accord the problems of vital import affecting them, to return to their homes with new enthusiasm for the common religion and with new love and sympathy for those whose interests are different from their own.

The program of the German congress is in a very es-

sential aspect unlike that of our own Catholic Federation conventions. Here in the United States practically everything is accomplished in general public meetings; in Augsburg besides such gatherings, open to all, there were a number of reserved public meetings attendance at which supposed credentials testifying to formal membership in the great body back of the congresses. It is in these latter that the official business of the congress is transacted. Of late years another feature, that of the so-called sectional meetings, has come into much prominence. The various sodalities and societies of Catholic merchants, students, teachers, alumni, and similar particular bodies which form so strong an element of Catholic organization in Germany, have grown into the habit of using the opportunity afforded by the congress to hold, in these sectional meetings, special annual conventions of their own bodies. In Augsburg thirty-five of these separate conventions were conducted concurrently with the sessions of the general congress.

Reports which have come to us give interesting evidence of the wide range of topics discussed in the congress—the educational question, missions at home and abroad, the care of souls in large cities, women's colleges and institutions for advanced training, the safeguarding of Catholics against the dangers of modern free thought, solicitude for boys and girls in the critical period immediately following their completed school years—these, quoted at random from the program followed, illustrate the scope of the discussions held. In these annual gatherings, however, German Catholics have a way of so emphasizing some one topic as to stamp it as the question of paramount interest in the year's scheme. In the Augsburg congress the Church's mission work was the question thus honored.

As will be remembered, in last year's convention, at Breslau, Prince Aloysius Löwenstein gave a stirring address on the necessity of devoting more attention to the propagation of the Faith in pagan countries. Probably as a consequence of the intense interest aroused by this and similar appeals the present meeting devoted an entire day to this topic, arranging to have the work of the missions the exclusive subject of consideration in all meetings public as well as private. The principal speaker on "Mission-Day" was Herr Erzberger, a recognized authority on colonial matters in the German Reichstag, who eloquently urged the point that Catholics should avail themselves of the helpful attitude of the imperial authorities towards colonists and not abandon the field of German colonization to the exclusive possession of Protestants. No speakers in the Augsburg meeting were listened to with greater eagerness and attention than those who preached the peaceful crusade of the missions. Last year's awakening in this direction, it was reported, had been productive of excellent results, existing missionary societies had been strengthened and new ones had been established, and the enthusiasm which greeted the appeal for generous support of these organizations foretold an

assuring growth of the spirit of sacrifice which alone makes foreign missionary enterprise possible among a people. A specially consoling feature of the day proved to be the remarkable interest for mission work which developed in the separate meeting of the university students.

The subject of missions at home was treated in several sectional and public assemblies, and special study was made of the progress and methods of the St. Boniface Society, an organization for the support of Catholic activities in Protestant districts. Professor Beck's address on the "Care of Souls in the Large Cities" made a deep impression. It was from the large cities, he contended, that Christianity spread through the Roman Empire, and history is ever repeating itself. To-day the large cities influence the country towns, and not vice versa; it is from the cities that modern paganism penetrates into the provinces. Catholic France just now is coming to appreciate the bitter results of an unwise policy—it did too little to preserve and foster the faith in its gigantic capital. We, he continued, are scarcely heedful of the lesson—we are not doing our duty in our large centres of population. Greater Berlin has more than 300,000 Catholics, but it is an almost general conviction that Catholicity would disappear, were it not for the constant influx from the outside. Infidelity, warned Professor Beck, has long since discovered where the pulse of modern life beats strongest; if we do not start a vigorous counter movement, Germany will share the fate of France.

In the meeting of the Catholic Teachers' section a strong appeal was made to the Catholic teachers of Bavaria. It appears that these latter, as a body, belong to the German Teachers' Alliance, an organization which in these latter years has come to be recognized as avowedly atheistic in sentiment. Affirming that Bavaria and South Germany have not done their share to develop and promote the prestige of the Society of Catholic Teachers established to "offset the pernicious influence of the alliance," the Catholic teachers of these lands were urged to purge themselves of all connection with that body. A ringing resolution was adopted, too, vindicating to the Church the untrammelled right to school control in all matters that touch faith and morals.

Probably the speech most enthusiastically applauded during the congress, say our reports, was that of Judge Gröber, the distinguished parliamentarian, member of the Centre party in the Reichstag and of the Württemberg Landtag. His discourse, a masterly study of the "Social Class Conflicts of To-day," was delivered before the most crowded of the public meetings. Judge Gröber affirmed the principal aim of the Socialists to be the destruction of the middle classes; they pay little heed, for the present to the few extremely rich, because once they have succeeded in winning over the middle classes, they believe it will be no task at all to overwhelm those above. Contrary to their expectations, though, the Socialists find that the middle classes have been increasing in numbers

and prosperity. Even entirely new classes formally non-existent, have developed in the complex conditions of modern social life. The protection of this bulwark opposing the spread of socialistic tenets and class prejudice is one of the most important, whilst unfortunately most neglected tasks of our governments. Judge Gröber gracefully alluded to the helpful influence which the Holy Father has brought into play in the social struggle of to-day, declaring that as we have to thank Leo XIII for teaching us our social duties, so we are indebted to Pius X for his insistent pleading that we draw from the banquet of the King the charity and the peace without which healthful progress in social improvement will never be attained.

Catholic piety found its expression during the congress in a pilgrimage of five thousand men to the shrine of the great St. Ulric, patron of Augsburg. This, by the way, was the one relaxation the delegates allowed themselves during the busy week's sessions, and after five days of intense work the latest, and in many ways the most successful of all the long series of German Catholic Congresses finally adjourned after having received the "God-speed and God bless you" of the five bishops present at its closing public meeting.

M. J. O'CONNOR, S.J.

Korea

The Empire of Korea has at last ceased to be a reality. Its twelve million inhabitants have been added to the population of Japan, and its territory, as large as the State of Kansas (82,000 square miles), has become part of the Mikado's dominions. It has all been done so quietly as to cause only a ripple on the surface of passing events. Signatures and sealing wax act noiselessly even when they attest the climax of a great tragedy in the destruction of a nation.

The obliteration of Korea from the world's map is not due to natural processes of decay, but rather to the ambition of a nation which lately has renewed its youth, and whose aggressive methods the weak Koreans could no longer resist. For two thousand years Korea has, unfortunately, been a sort of buffer state. Threatened with absorption in turn by China and by Japan, courting the friendship of Russia as a forlorn hope to save her from the inevitable, and acknowledged for a time as a sovereign and independent nation, she has at last fallen by the way before the onward march of the Yankees of the East.

A melancholy interest will always attach itself to the history of the hapless kingdom. Though not dismembered like Poland, her fate will move to greater pity, because the majority of the people are without the comfort which religion affords the distressed. As far as Christianity is concerned, Korea has shared a greater isolation than China or Japan.

For centuries Korean antipathy to the foreigner was an insuperable obstacle to the propagation of the Gospel.

The first missionaries went from Japan towards the close of the sixteenth century. The Japanese army of invasion sent by Taikosama in 1591 was largely composed of Christian soldiers, in which Father de Céspedes and other Jesuit missionaries were enrolled as chaplains. While their labors were principally confined to the Japanese they sought out the Korean prisoners among whom they wrought many conversions. One of these converts named Caius labored for many years as a Catechist in the service of the missionaries and died a glorious death for the Faith, being burned at the stake at Nagasaki on the 5th of November, 1624. He is numbered among the Japanese martyrs beatified by Pius IX.

Of a permanent existence of a Christian community in Korea in those early days there is no record whatever. The outbreak of the war of extermination to which at that time the Church of Japan succumbed, made all further attempts to evangelize Korea from that quarter impossible. But there was China, where in the seventeenth century Catholic missionaries carried on an active and successful propaganda. In 1650 the King of Korea, on a visit to Peking, fell in with the distinguished Jesuit missionary, Adam Schall. The visiting sovereign was captivated by the learning and address of the missionary, and on taking leave received from Father Schall a picture of the Saviour, a celestial globe and a complete set of all the works on science and religion which the Jesuits had published in the Chinese language. The king promised to have copies made of the books, and to distribute them among the savants of his kingdom.

Thus was planted the seed which under a kindly Providence took root and blossomed into a sturdy Christian community a century a later. Meanwhile the learned men attached to the Korean court became convinced that a religion which gave so clear and satisfactory an answer to questions of the gravest import must be true, and with desire awakened they set themselves to learn more particulars about the Christian religion.

The yearly embassy from the Korean court to Peking in 1783 gave to a young Korean savant an opportunity to enter into a correspondence with the Bishop of Peking, Alexander Govea, a Franciscan. It resulted in his being instructed and baptized under the name of Peter. Abundantly supplied with books and objects of devotion he returned in 1784 as a missionary to his native land. Through Peter and some of his intimate friends, who were soon brought into the Church, many Koreans, especially among the higher castes, were instructed and baptized.

But a reaction set in almost immediately and a relentless persecution of the new Christians broke out in 1785. Many Christians fell away, for the profession to Christianity by one person meant the utter extinction by the most barbarous tortures of his entire family. The larger number, however, weathered the storm and persevered. During all these years it should be remembered this Christian community was without bishop or priest to minister

to them. Those who had survived the terrible ordeal their faith had been subjected to, began to organize, and through a misunderstanding of a religion they had to study for themselves, chose a bishop and a priest, by whom the ceremonies of the Mass were performed, and the Sacraments administered after the manner Peter had seen in Peking.

Two years later, when they got a clearer knowledge of the requirements of the Christian Faith, they laid aside the priestly functions they had assumed, and by letter sought the aid of the Bishop of Peking. Before a priest could be sent to them another persecution, more violent than any that had preceded broke out, and a long list was added to the roll of martyrs. The history of Christianity in Korea during the first half of the nineteenth century is a succession of cruel persecutions and the martyrdom of many Christians.

In 1857 the cause of eighty-two of the principal martyrs was introduced by a decree of the Roman Court. But at that time Christianity was more flourishing than ever. Though the missionary was under a ban and his entrance into the country as well as his labors there were conducted under the greatest secrecy, in 1866 the Church in Korea counted more than twenty-five thousand faithful, two bishops and ten missionaries. In the same year the two bishops and seven of the missionaries were taken and executed, numbers of the laity also suffered martyrdom, while many perished of distress and hunger in the mountains to which they had fled for refuge. The formal declaration of the martyrdom of the two bishops and of the seven missionaries was laid before the Congregation of Rites in 1901. Although it was only in 1884, when the treaty of commerce was concluded with the different powers, that liberty and peace came to that afflicted portion of Christ's flock, yet the Korean Catholics numbered 14,000 in 1885 and nearly 64,000 in 1907. It is hoped that Japan will extend to the unhappy Koreans the religious liberty which she grants at home.

E. SPILLANE, S.J.

Aftermath of the Adana Massacres

In April of last year the cablegrams kept us informed for a few days of a general massacre, instigated by the Abdul Hamid government, of Armenian Christians in Syria; telling us that in the Adana district alone some 10,000 men, women and children were butchered, and the rest brutally treated, dispersed and utterly despoiled. But as the incident happened not in Spain or Russia, and the victims were neither Socialists nor Anarchists nor Jews, the Masonic press agencies were not interested in exploiting the matter, and so our papers made feeble comment and dropped the subject incontinently. The readers of AMERICA will be interested in the subsequent fortunes of their fellow-Christians who survived the atrocities of Adana.

That there are survivors at all is largely due to the her-

oism of the priests, sisters and brothers during and after the massacre. What was done to save them may be briefly recalled. The Armenians made stout resistance to the soldiery and armed Mohammedan population until the town was set on fire, when some 5,000 took refuge in the Jesuit college of St. Paul and 2,000 with the Sisters of St. Joseph. The religious threw open their doors to Catholics and schismatics alike and hoisted the French flag over the buildings. Father Sabatier, standing on the terrace in open view of the assailants, with hand upraised, pointed to the tricolor, and though he was struck by a bullet continued to encourage the refugees to pray and to fight. The Marist Brothers went out into the street to rescue the wounded and carried them amid a shower of bullets to the Jesuit residence. The Sisters were not less heroic. They also braved the flying bullets to render aid to the fallen and, when the bloodthirsty mob approached the entrance, Mother Melanie, the superior, gathered the community about her close to the front door so that when the massacre began the nuns would be the first to fall.

At that moment, while Catholics and schismatics were praying in unison, the attack was discontinued and the wounded refugees were transferred to the government house and the convent. The remaining Catholic buildings were at once burned to the ground, but instead of bewailing their losses, the fathers and sisters at once turned the convent into an hospital, rented some buildings for an orphanage and organized measures to relieve the thousands who were homeless and starving, many of them wounded, and to stem the ravages of fever and epidemic. They were first on the field, and their heroic and persistent charity made a deep impression on the schismatics who greatly outnumbered the Catholics. Many solid conversions resulted later, and had the fathers not restrained them from acting on first impressions, all would have become Catholics at once.

Soon, however, there were rivals for their interest if not for their affection. The American Reformed Presbyterians have a mission at Adana, and these provident evangelists managed to obtain control of the money that flowed generously from the United States, England and other English-speaking countries for the relief of the stricken. The general pillage having utterly deprived the Catholics of their usual sources of revenue, they had to eke out their charities—hospital, orphanage, food, clothing, outdoor relief of all kinds—on the scanty alms that arrived from France, a total for the year of 31,500 francs. But the resources of the Protestant mission were practically unlimited. The money, nearly three million francs, had not been given for sectarian purposes and an "International Committee," was formed, ostensibly to distribute it impartially. The English consul was chairman but the head of the Protestant mission, as secretary, was the real executive, and it so happened that though the Protestants are few their institutions were the chief beneficiaries.

The committee voted 23,000 francs to the Protestant

hospital, 12,000 francs each to the German and American orphanages, but the Catholic institutions which bore the brunt of the burden and were least provided for, were not awarded a cent. The *Lettres d'Ore* of July, 1910, declares that while the committee relieved necessitous individuals indiscriminately, it did so in such a way as to make the millions at its disposal build up and promote Protestant prestige, and it should be named not the International but the Anglo-American Protestant Committee.

Meanwhile the Catholic institutions managed with their slender means to do the lion's share of the work. Over three thousand passed through their hospital and of these a large number, including many Mohammedans, were received into the Church. The admiral of the French men-of-war supplied medicine and surgical appliances at the start and even the Turkish Government helped, two fathers having traveled to Constantinople for the purpose. Hundreds of orphans are still fed and clothed by the Sisters who have frequently to go out and beg from the impoverished population for the necessities of the morrow, and they have sent hundreds to other Catholic institutions at the expense of French benefactors. Hospital and orphanages are ramshackle rented buildings of precarious tenure, painfully contrasting with the well-built and affluent Protestant institutions.

There is one field, however, and that the most important, in which the Catholics are supreme, the field of education. While the Presbyterian school, which escaped the conflagration and is abundantly endowed, has a meagre attendance, children of all denominations flock to the Jesuit college and the Sisters' schools in spite of their wretched accommodations: "installée d'une manière quelconque dans des maisons quelconques." The five German engineers and several other Protestants, nearly all the schismatics and many Mohammedans entrust their children to Catholic schools so that the enrollment is even larger now than before the atrocities. The teachers lodge where they can and have to suffer many privations, "but then," says Père Rigal, "we are still alive and the good that grows under our hands is a sustenance."

Confidence is being restored slowly. The "Young Turk" administration acknowledged the innocence of the Armenians, made some show of punishing the miscreants, and with loans and grants assisted the survivors to rebuild their homes, but the Mohammedans of the district, as hostile to the young Turks as to the Christians, are seeking to depose the Wali or provincial governor whom they call a "Giaour" because he has shown the Christians some justice, and have even set his residence on fire. Uncertainty of permanent protection has made the Armenians slow to erect substantial structures and enter into business enterprises; hence they are unable to assist the missionaries as formerly and rather look to them for support.

With the exception of some gifts to the hospital soon after the massacre the French Government has done

nothing for their compatriots—except to send “medals of honor” to the priests and sisters for “courage and devotedness.” Father Sabatier, superior of the Jesuits and Mother Melanie of the Sisters, received gold medals; Fathers Jouve, S.J., and Rigal, S.J., got theirs in silver; the Marist Brother Dioscori-Antoins, whose intrepidity saved 2,000 Armenians in the Church of St. Joseph, had to get along without any. President Fallières sent also a nice letter containing, however, nothing more substantial than compliments.

And of substantial assistance they are in lamentable need. Concentrating all their efforts and meagre resources on the hospital, orphanage and schools, they have found it impossible to erect a suitable church, so that the entire population have to be accommodated in the Sisters’ chapel. This is particularly disappointing at the present time when conversions and requests for reception into the Church are numerous, and deputations from the schismatics of the mountain districts are begging for chapels and missions.

The hospital and school buildings are wretched edifices, meriting the name only through the devotedness of the staff, and the danger is ever present of having to discontinue the work through lack of funds. The abandonment of the hospital would be disastrous since, with that solitary exception, the Protestants have a monopoly in Syria of this eminently Catholic work; it is the principal feature of their activities, and their fine buildings, splendidly equipped, serve them as an object lesson in Protestant beneficence. The fact that the Germans and the Armenian schismatics are about to establish hospitals of their own make the need of proper support and equipment for the Catholic hospital all the more pressing.

M. KENNY, S.J.

First Canadian Missionaries and the Holy Eucharist III.

There is a very interesting fact with regard to the Holy Eucharist in Canada which is not generally known, viz.: that the first book written by an American missionary, in this part of the world, was on the Blessed Sacrament. It was by Father Charles Lalemant, the first Jesuit Superior of Quebec, and is entitled “La Vie Cachée de N. S. Jésus Christ en l’Eucharistie.” It was published in 1660, in France, and during the author’s lifetime went through three editions.

On the voyage across the ocean, which sometimes lasted two or three months, the priests never omitted to say Mass when the weather permitted. Sometimes indeed, the ritual was carried out with great pomp and solemnity. Thus, in the Life of Father Ménard, we have a description of a Corpus Christi procession on shipboard that is worth quoting:

“Great piety,” he says, “reigned among the crew, but the devotion was most conspicuous on the feast of the

Blessed Sacrament. A magnificent altar was prepared in the cabin of the Admiral, the crew erected another at the prow of the ship, and Our Lord desirous to be adored upon the unstable element, gave us a calm so perfect that we could imagine ourselves floating on a pond. We formed a really solemn procession. Everyone took part in it, and their piety and devotion prompted them to march in excellent order around the deck. Our Brother Dominique Scot, wearing a surplice, carried the cross; on either side of him were two children, each holding a lighted torch; the nuns followed in angelic modesty with their white wax tapers; after the priest, who carried the Blessed Sacrament, walked the Admiral of the fleet, and then came the whole crew. The cannons made the air and waves resound with thunder, and the angels took pleasure in hearing the praises that our hearts and lips gave to their and our Sovereign King.”

The priests frequently went as chaplains in the wars against both red and white enemies. Indeed, Champlain lays it down as a captain’s first duty to have a priest on board his ship on every voyage. Fathers Raffeix and Albanel were on the Mohawk raids in 1666, under de Tracy and Courcelles, and probably said Mass at the place of Father Jogues’ martyrdom; Enjalran was seriously wounded in de Denonville’s attack on the Senecas; Rasle was with the Abenakis in their fights with the English; Silvy, Dalmas and Marest accompanied Iberville, both on his snow shoe journey to Hudson Bay, and in his attacks by sea. One of them exhausted by his labor was recalled; another was murdered, and the third was carried to England as a prisoner. It is of interest to know that in Iberville’s splendid fight in Hudson Straits, where with a single ship, he sunk one English vessel, captured a second, and put the third to flight, his chaplain was a Jacobite priest, Father Edward Fitzmorris, of Kerry, about whom, however, no further information is forthcoming.

Perhaps the most splendid deed of heroism that has illustrated the history of Montreal is that of Dollard and his seventeen companions, who in 1660, by the sacrifice of their lives saved the entire country from destruction. Their self-immolation has an intimate connection with the Holy Eucharist, for before going out to battle, they made their wills, bade farewell to their friends, and received Holy Communion. It was their Viaticum. Thus strengthened they set out joyfully against two hundred Iroquois who were descending the Ottawa. The fight took place at the Carillon Rapids; the Frenchmen, behind a battered stockade, which they found there; the Iroquois swarming up from their canoes in the river. Day after day, and night after night, the struggle continued; the defenders always falling on their knees to thank God after each repulse of the enemy. Dead savages were piled high on each other outside the fort, until at last a reinforcement of five hundred Indians came up the river. Then the slaughter began, and when the conquerors entered the palisades there were only five French-

men alive, and they all mangled and bloody, were led away to a horrible death. But the victory was won. The Iroquois abandoned their plan of destroying simultaneously the colonies of Montreal, Three Rivers and Quebec, and sullenly withdrew to their own country, astounded at the resistance of these warriors who had consecrated themselves to death in the Blood of Jesus Christ.

It was the spirit of Montreal in those days; for the city began its life with the memorable First Mass, on the river bank, at Place Royal. That historic scene, in 1642, has been depicted in glowing canvas on the walls of the Cathedral, and on the imperishable bronze of the statue of Maisonneuve. But for a visitor here the usual sordid conditions of the Place Royal are not at all in keeping with the sacredness of the memory it evokes, and the mean and meagre and half-hearted inscription on the facade of the Custom House, announcing that after a religious ceremony Maisonneuve established the city, is almost a shock for one who knows how the event of the Sacrifice of the Mass was essential to the first throbs of life that pulsed through the heart of that essentially Catholic colony.

However, the Sacred Host was that day elevated above the island, as it had been at Quebec, one hundred and six years before. From those two sanctuaries it was carried aloft by heroic missionaries over the mighty rivers and lakes of the vast country, through almost impenetrable forests and across ice-clad mountains, proclaiming as it passed, the message of Christianity and civilization, until to-day it is exposed on the altars of an uninterrupted line of splendid cathedrals that stretch from the Atlantic to the Pacific. When the old Jesuit missionary erected the cross at the cataract of Niagara he wrote upon it, "*Christus vincit, regnat, imperat.*" That declaration sees its fulfilment to-day in Canada, and it has been brought about by what is Christ's chief instrument, the Adorable Sacrament of the Eucharist by which He conquers, reigns and governs. T. J. CAMPBELL, S.J.

IN MISSION FIELDS

THE MISSION OF SOUTH SHANTUNG, CHINA.

Very interesting, both historically and in point of culture, is that portion of China in which is located the mission of the Society of the Divine Word, (S. V. D.). Here have lived the greatest of all Chinese teachers, Confucius and Mencius. The population in this territory comprises about 12,000,000 persons, most of whom are farmers. This region, also, is noted for its commercial activities.

To this densely populated part of the country there came in the year 1882, two priests of the Society of the Divine Word, Father John B. Anzer and Father Joseph Freinademetz. South Shantung at that time was a part of the Apostolic Vicariate of North Shantung, under the charge of the Italian Franciscans. On their arrival the

Fathers found but 158 Christians, in the village of Puoli. In the next year conditions had improved, converts were made and the mission placed on a solid foundation. Father Anzer was made pro-vicar, and in the following year Vicar Apostolic of South Shantung.

During the years 1883 and 1885, there arose several persecutions of the Christians. The missionaries lived in constant danger, being often struck and wounded, while the Christians were murdered and their churches burned in many places. The severest persecutions were during the years 1886-7. It was most important to begin the missions in the great cities of Zinning and Yentchoufou, the first mentioned a centre of commerce, and the last the city of Confucius. But it was only after a ten years' struggle with government officials officers and people of the respective cities that they were enabled to begin missions there. On November 1, 1897, two missionaries, Fathers Nies and Henle, were murdered. Another persecution followed during 1898-9, to give place to the great trials of 1900.

During the past ten years the progress of the mission has been remarkable. The movement toward the Church has been very large, and much more could be done if sufficient priests and funds to maintain the work were on hand. It is most necessary to have many more common and high schools. The missionaries, too, have to cope with the American Protestant missionaries with their almost unlimited resources.

The following statistics will show what has been accomplished and the condition of the mission at the close of the year 1909.

Pagans, 12,000,000; Baptized Christians, 51,941; Catechumens, 42,051; one Bishop, the Rt. Rev. Augustine Henninghaus, S.V.D.; German priests (S.V.D.), 63; Chinese priests, 13; German Brothers (S.V.D.), 12; German Sisters, 36; Catechists, male, 767; Catechists, female, 341; churches and chapels, 178; houses of prayer, 1,006.

Baptisms in 1909—adults, 4,553; children of Christians and Catechumens, 2,763; heathen children in danger of death, 3,912; Confessions, 124,362; Communions, 142,793; Confirmations, 5,382; Extreme Unction, 470; Marriages, 548; Exercises for Catechumens, 5,163; Annual retreats attended by 772 persons; Deaths, 1,485.

Institutions—1 seminary with 80 seminarians; 1 school for catechists (men), 100 students; 1 school for catechists (women), 95 students; 4 high schools for boys, 200 pupils; 3 state schools in which missionaries give instruction, 250 pupils; 1 European girls' academy, 124 pupils; 1 working girls' school, 1,035 pupils; 7 orphanages, 757 children; 1 old people's home, 72 inmates; Hospitals, 25,474 sick persons treated on 61,967 days.

The Rev. Stephen Baur, C.S.Sp., has received from the Sultan of Zanzibar the decoration of the Brilliant Star for his long and fruitful missionary labors in Africa. Father Baur began his apostolic work in 1862.

CORRESPONDENCE

"Aplechs" in Catalonia

TORTOSA, SPAIN, SEP. 1, 1910.

Sunday, August 28th, was a memorable day for Catholics in Catalonia. It was the day of Catholic Catalonia's protest against the present Government's anti-Catholic policy. At sunrise, beneath the open sky and within the shadows of their many mountain shrines, from the Pyrenees southward to the Ebro, there was witnessed on that day such a manifestation of Catholic sentiment and united protest against irreligious legislation as to satisfy the most casual observer that the Government is pursuing a dangerous policy in attempting to carry out its French program in Catholic Spain. Along the chain of mountains and rugged foothills extending in Catalonia from the French frontier southward beyond the Ebro river, one meets numerous shrines which are silent witnesses of the fervent faith of the industrious peasantry of the land. To prove to the Canalejas ministry that these shrines are symbols of a strong, living faith and not mere monuments of the past, one hundred and sixty "Aplechs" or religious rallies in one hundred and sixty mountain shrines were planned for the same day, Sunday, August the 28th. The outcome was beyond all expectations.

The word *aplech* in Catalonia generally means a religious gathering; though it is fast acquiring, by frequent Carlist usage, the meaning of a demonstration of sentiments hostile to the Government. The announcement of so many Aplechs for the same day was received with enthusiasm by Catholic Catalonians, as it gave the entire Catholic population a chance to voice its hostility to the anti-Catholic program of the Canalejas Government. However, to avoid misunderstanding it was expressly stated that the Aplechs were not a Carlist movement, but were to embrace all Catholic political parties. The Prime Minister's feelings may be best gauged by the fact that all troops in Catalonia were ordered to remain "in garrison" the entire day of Sunday, August 28th. No greater proof could be had of the Government's increasing fears of Catholic protests.

The Barcelona Aplech was an enormous one. Twelve thousand Catholics ascended the mountain, Tibidabo, to hear Holy Mass beneath the open sky, and to listen to the call of several of Spain's most celebrated lay orators to prepare to resist, even with armed force, the plans of Canalejas against the Church. The Barcelona Aplech registered telegrams and letters of union of purpose from 139 Carlist clubs, from 891 Catholic societies and from 217 societies of Catholic workingmen. In all, representing a force which the Government cannot prudently overlook.

Full data and particulars of all Aplechs held in various towns subject to bishops of Catalonia have not as yet been published. However, we have full data of eighteen Aplechs at hand and information from other meetings sufficient to make us realize the importance of the movement. At Villarreal 12,000 Catholics were present; at San Sadurni de Noya, 12,000; at Manresa, 10,000; at Tortosa, 10,000; at Nules, 7,000; at Castellon (South of Ebro), 12,000; at Uldecona, 12,000; at Blanes, 3,000; at Selva de Campo, 6,000; at Montserrat, 4,000; at Canet de Mar, 5,000; at Igualada, 7,000; at Lerida, 4,000; at Serralperiga (Gerona), 3,000; at Figueras,

3,000; at Moncada, 3,000; at Balsareny, 4,000. Telegraphic information from other meetings reports "vast meeting", "splendid attendance", "enthusiastic concourse" and similar expressions which show that everywhere the manifestation was well attended. To date I have read notices of nearly one hundred and fifty Aplechs.

The reports of the Aplechs as published in the anti-clerical and Republican papers have been what was expected. For the most part they state the meetings were a failure; that in many places they were not held; that where they were held, their correspondents found only four or five monks and some twenty or twenty-five superannuated virgins and toothless ancients in attendance. These statements need no comment. Even the Prime Minister, Senor Canalejas, has done his best to help the anti-Catholic press in their malicious misstatements. Addressing a group of newspaper correspondents in Madrid, on Monday, he spoke as follows: "Have you noted that the Aplechs held yesterday in Catalonia were a complete and noisy failure? From all parts of Catalonia I have received word showing the ridicule into which Catholics have fallen."

La Voz de Valencia, of August 30th, while declaring this public utterance of the Prime Minister unworthy of comment, adds in regard to the manifestation: "We ask Sr. Canalejas, with that respect which his position merits, to show us an anti-clerical demonstration equal to this in importance and lofty significance."

As the French, English and American press, draw their Spanish news from anti-Catholic sources, (see *AMERICA*, May 21st, p. 153) it is more than probable that no word of this encouraging protest of the Catholics of Catalonia will ever pass beyond the Pyrenees. Judging by description the American newspaper photographs of the anti-clerical meetings in Spain, one suspects strongly that the anti-Catholic agencies are using for their own purposes photographs of the great Catholic demonstrations started against the former Moret Cabinet and the godless schools. There have been anti-clerical, or to speak more plainly, anti-Catholic meetings in Spain; but the refined and educated Liberals, even the most ardent friends of Canalejas, have generally avoided them, since they have been monopolized by the rough and tumble element of the streets, and by the boisterous and not very companionable followers of Soriano and Lerroux.

Catholic opposition to the Canalejas Cabinet is continually gaining strength. Catholics are now planning for October 2nd, a general demonstration in every city and town of Spain. Canalejas' position is becoming more difficult each day. The Catholic press is exposing his French program and explaining its meaning to the peasantry; and are working hard to cause a situation which will bring into power a Cabinet less hostile to the Church.

C. J. M.

The Katholikentag in Augsburg

AUGSBURG, AUGUST 23, 1910.

In unwontedly impressive manner and in the presence of a multitude of interested participants from home and abroad the German Catholics yesterday began their fifty-seventh General Congress in the venerable city of the holy Bishop Ulrich, in the Augusta Vindelicorum of the Romans. What pictures flashed into mind whilst the splendid army of Catholic organizations in festal array paraded through the streets of the city, during the three

hours taken up by the imposing demonstration which opened the assembly! Augsburg had witnessed other scenes not quite so Catholic. It had been in other days the field of strife which marked the dawn of a fateful *Kulturkampf*. Here the fomenters of religious rebellion, which was born in Wittenberg, came together to weave the evil plans which were to bring discord among the German people and to split into contending factions the once united strength of the Roman empire. The vain attempts of the noblest of our people to make the threatened division impossible through prudent counsel and mutual concessions, are forever linked with the name of Augsburg, and the record of the unhappy controversies which make the city conspicuous in the history of the Reformation will forever live. It is on historic ground that the General Congress has this year assembled, ground consecrated by the valiant, even if unsuccessful efforts, of the leaders who strove to save Germany from the folly of a break from the unity of the Church which had brought to its people the blessings of civilization and culture. How like an echo from those days is the stirring call of the local committee of the Congress, which has found such cordial response in the imposing crowds thronging into Augsburg for the meeting.

"You know," it says, "that a battle is to-day being waged from every point against positive Christianity. It is a struggle in which Christian is no longer arrayed against Christian, but one in which the followers of Christ, no matter how divided among themselves, recognize the need of common action against the forces of unbelief and rationalism now openly lined up in opposition to throne and altar. Our work in the present Congress is clearly mapped out for us. It will be our duty to prepare for this close union of all true Christians, to devise offensive and defensive tactics against the enemy, to meet the claims of a pretended opposition between the teachings of Christianity and the principles of genuine culture, to strengthen the efforts of our Church in its purpose to advance the cause of civilization in every direction, to safeguard authority in Church and State—these and many other actual, pressing problems we must discuss and solve, and prepare to carry out effectively."

The object of the meeting is thus proclaimed to be a purpose to cultivate the spirit of peace and harmony, to foster a genuine spirit of constructive Catholic efficiency in facing the perplexing social problems of to-day. This spirit it was that the President of the local committee eloquently emphasized in his address at the opening session of the Congress. And there was an especial aptness in the reference made by him to the historic assembly of German Catholics gathered in Augsburg in the year 955. It was in that splendid meeting, one recalls, that plans were consummated, which later under the leadership of Saint Ulrich and the German emperor led to the definitely breaking of the wild wave of invasion by the barbarous Huns threatening to sweep away every vestige of Christian civilization. May similar success attend the campaign begun to-day—a campaign, in this instance, of principle waged with spiritual weapons.

The ceremonial pomp accompanying the opening of the Congress marked a point never before attained in a similar meeting. The entire city of Augsburg and its many thousands of guests from far and near united in a demonstration which overshadowed the brilliant success of all former German Catholic Congresses. Bavaria must be congratulated on the progress which has marked its appreciation of the purpose of such gatherings. Thirteen years ago our first meeting in this kingdom occurred in

Landshut—a modest and humble welcome it was that met us; in Regensburg, a few years later there was a notable increase in the cordial greeting extended; again in Würzburg we felt a growth in hospitable union of sentiment with our purpose; and now Augsburg meets us with an enthusiasm which proves that South Germans are quite as capable of preparing a popular welcome and an outpouring of a multitude to greet us hitherto looked for only in the more thickly populated cities of the north. Thirty thousand sturdy Catholics passing before the reviewing stand of the Bishop, keeping splendid step with the martial music of forty-five bands, and wildly cheered by the hundred thousand spectators who packed the streets along the line of march, certainly made a magnificent profession of the faith. The demonstration was an evidence, too, of the strong organization that has been built up among the Augsburg Catholics as well as of the devotedness with which their leaders, clerical and lay, have labored to make the present meeting one to be long remembered among us. It were impossible to find more heartfelt, more universal interest in a public gathering.

A like spirit of united and enthusiastic welcome of the delegates to the Congress shone out in the first public session of the Katholikentag on Sunday evening. Last year in Breslau the city fathers refused to extend to the Congress the usual official welcome addressed to such gatherings. They based their action on the principle of neutrality according to the law in all matters pertaining to Church affairs. Of late in several cities of the empire the liberal authorities have used the Borromeo Encyclical incident as an excuse for their non-participation in Catholic public festivities. How different the disposition of the Augsburg municipality! They had long ago shown their interest in the great event which was to occur in their city by conceding the use of the Augsburg Festival Hall to the Congress and by voting a subsidy to help defray the expenses of the gathering, and last night the Oberbürgermeister himself, the head of the city government, took his proper place at the meeting held to welcome the delegates and with hearty greeting extended to them the freedom of the city. His address, moreover, was not a mere polite formality, he entered warmly into the spirit of the occasion and was not afraid to publicly recognize the useful scope of the Congress nor to give expression to a cordial appreciation of the work it had in hand. His pledge on the part of the city to cooperate in every possible way in the labors of the Congress was enthusiastically applauded. R. P.

The Passion Play at Oberammergau

Once in ten years the eyes and the steps of that class of people known as tourists are turned with one accord to a little village, in the depths of the Bavarian Highland, called Oberammergau. Forsaking the Alps, the Rhine, Berlin, Munich and Paris, they crowd into the little town on the banks of the Ammer, some of them devout, the many, curious. But the fact remains that what draws them all, curious and devout, is the pictured story of the declining days and death of Our Lord Jesus Christ.

It is a relic of antiquity, yet you go there in an express train, you alight at a railroad station, you stop, maybe at a hotel. But at that point you leave the world behind you. The first sight that meets your eyes is a group of young men in green embroidered mountain suits, legs bare at the knee, and long flowing hair. They are there to carry your valise and to show you to your house. You are living, maybe at the home of a Pharisee, or an Apos-

tle—St. Peter, perhaps, or St. John—maybe only at that of a simple Jew of the mob. You are pretty sure to be at the house of some one of them, and you see them as they will be to-morrow—save for the costume—in their long hair and beards; for they tolerate no "make-up." You spend the evening, if you are a true tourist, in wandering through the electrically lighted streets to see the cosmopolitan crowd; or, if you are wise, which not every true tourist is, you go to bed, for a hard, if delightful, day is before you.

Then the great day dawns, and the play, if you look at it in the spirit of the true Oberammergau, begins, not at eight when the curtain goes up, but at six in the parish church. Every day of a performance is started off by a high Mass attended by the players and the visitors in great numbers. And here we have the keynote of the whole situation. It is a religious act and has remained so since the beginning. But more of this anon. It is the fulfilment of a vow. In 1633 a plague ravaged the town; the vow was made that every ten years the Passion of Our Saviour should be represented if the plague were stayed. The plague was stayed and the vow kept. Before 1830 it was a purely local event; then its fame spread to all Bavaria and finally to every quarter of the civilized world.

The greater part of the visitors go to Mass. Then, before eight, all are in their seats in the vast auditorium which holds 4,000. It is a barrel-like structure of steel covered with canvas. One end is closed in while the other, the stage-end, is open to the winds of heaven, and to the spectator the realistic scenery melts into the real landscape beyond. The seats are all numbered and the boxes—"reserved for the nobility"—are at the rear. The stage is peculiarly local and is the evolution of an old Jesuit idea following the Renaissance. The stage proper framed in a great proscenium arch is in the centre. Here take place all the tableaux and most of the play. In front, a great open space, the "proscenium," 126 feet wide, is reserved to the chorus, but the mob often overflows on to it. Then on each side reaching back 75 feet are shown two streets of Jerusalem, and still further to the right and left two houses, of Annas and Pilate respectively—the whole in a setting of the beautiful wooded hills of Nature.

All is now ready to begin. Three cannon shots ring out from the osterbichl close by. It is the signal. The orchestra begins in low melodious strains while behind the curtain all the actors are gathered round their pastor and according to an old custom, fervently recite the Our Father. Then the music changes; from right and left the chorus of "guardian angels" steps forth solemnly and majestically on to the stage. The Passion Play has begun. The scheme of the play is briefly this: There are eighteen acts, each act consisting of a prologue spoken by one of the chorus; of a living tableau taken from some chapter of the Old Testament prefiguring the scene about to follow, while the chorus chant their sweet imitable song, and finally the scene of the Passion itself. So it goes on through all the old sad story. Palm Sunday, the Cleansing of the Temple, the plotting of the Priests, the Last Supper, the Treason of Judas, the Agony and the series of Our Lord's journeys about Jerusalem, ending with that to Calvary and His death.

The present text is due to Father Daisenberger, parish priest in the middle of the last century. He thought it well to introduce a plot into the play, thus hanging the murder of Our Lord on the motive of revenge of the traders driven from the temple. Some think it lame, and

indeed one would think the simple Gospel narrative gives enough unity, especially as here everybody takes the word "play" in a wide sense. Be that as it may the scenes are well knit together, and move along with a sweep and a rapidity that takes away your breath and makes you, as it did me to my cost, forget that your bench has a back.

Among all the scenes that may be especially singled out are those in which the human element enters largely in, and it is probably due to these more than to any other that the play has its great vogue. And I take human element not in any degrading sense, but in that the figures you have been accustomed to consider more or less abstractly, walk and talk and suffer here under your eyes in flesh and blood, in their own personalities and dress and in their own historical setting. There is no make-up, no artificiality of any kind; the pure religious life led by these men and women is pictured in their faces, and is what makes them resemble the Apostles, and the Holy women, Our Lady and Our Lord, to a wonderful degree. Their long hair and beards are natural, too, their costumes not tinsel but the sturdiest of stuffs. You catch yourself speaking to them afterwards with that peculiar awe with which you speak to saints, for the actors themselves are as near as may be to the character they play. The only exception to this rule is Judas, who is a most delightful, quiet old man, though certainly a wild-looking one.

The most stirring among the scenes are those in which the mob figures, and never was mob more mob-like on a stage; every man has his part and plays it; some two or three hundred on a stage which naturally lends itself to grand effects. But above all in the memory of those who have seen the play are undoubtedly the scenes of Our Lord with Our Lady. To a Catholic there is something especially interesting about these, for to us Our Blessed Lady is a possession peculiarly our own and in the presence of Protestants one is particularly proud to see her presented to them so nobly and so humanly yet divinely pathetic. In the parting scene on Holy Thursday evening, nothing could be more beautiful than her sorrow and her resignation, nothing more inspiring than Our Lord's bearing towards her. In the midst of it all you find yourself making acts of faith and love to the figures before you as if they were the reality itself. Then again, at the meeting on the Way of the Cross—which, by the way, follows the traditional order to the last detail, there was not a dry eye when, Our Lady coming down one street and the Lord under His cross coming down the other, both in presence of the spectators—they suddenly met in the most dramatic of situations. Of the other scenes, the Scourging is perhaps the least satisfying of all, while the Crucifixion is all that could be desired in both realism and reverence, and the Last Supper held the vast audience spellbound with the solemn beauty of the washing of the feet and the First Communion. Perhaps what adds as much as anything else to the effect of the whole is the series of tableaux that precede each act. They are splendid. From every point of view artistic—color-scheme, grouping, animation—and religious, they are unsurpassed and testify to a very high degree to the talent of the director.

Such is an inadequate description of the Passion Play of Oberammergau, in every sense a religious act, played with a reverence and sweet earnestness that leave no doubt that in the minds of these simple players it is a privilege and a duty, not a commercial enterprise.

J. W. P.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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The Undying Pope

The world at large is generally convinced that the Papacy is a wreck. In the northern countries of Europe its very name has been held in abomination for more than three centuries, and the Latin races are now moving in the same direction of revolt. The nation that formerly gloried in its title of the Eldest Daughter of the Church has thrust out the Pope with contempt, and refuses to recognize his existence. The churches are dismantled, the religious orders are expelled and bishops and priests are haled before the courts as criminals for loyalty to the Representative of Christ. Spain, "the Catholic," has announced its purpose of assuming the same attitude of hate. Little Portugal also is in revolt, and in the Pope's own dominions a usurper rules, while an atheist Jew is the Mayor of the Eternal City, and is actively engaged in obliterating every memory of Christ from the very heart of Christianity. Worse conditions are promised for the year 1912.

Yet what is this occurring in the great city on the St. Lawrence? Half a million people are gathered there for a religious celebration. Triumphal arches span the thoroughfares; the public buildings are hung with the flags of every nation, and the façades of the houses are almost hidden by the decorations. Multitudes have hurried thither from all parts of the world. There are priests and prelates and laymen from the great Republic beyond the borders; from Italy and France and Germany, and England and Scotland and Ireland, from South America and the Islands of the Caribbean. Even Greenland and South Africa and distant Jerusalem have sent their representatives. In the endless and gorgeous pageant that passed through the streets, there were negroes and white men, Indians in their warpaint and Chinese in silk robes with their flags of the flaming dragon. There were university

professors in their insignia of office, tonsured monks in their varied garbs, military and Ministers of State, priests in their sacerdotal robes, bishops with their copes and mitres, cardinals in their royal scarlet, but one conspicuous figure stands out in the splendid scene towering like Saul over all the people. In his hands is the Adorable Host which he is bearing from the great basilica to the altar on the Royal Mountain. After His Majesty of the Eucharist, this man is the centre of all that splendor and pomp and magnificence, the cynosure of every eye, the one to whom all the cardinals and bishops and priest and people pay their obeisance, and eagerly and affectionately come with their tribute of homage.

Who is he? He is the Pope. Not indeed in person, but he is the representative sent from the Fisherman's throne on the Tiber to receive the fealty of the New World; and as he passes on his way, the cry of "Vive Pie X," which amid the pealings of bells and the booming of cannons echoes and echoes again from the shores of the St. Lawrence to the sunlit mountain, tells the story to the nations that the heart of that people has been ever loyal to the Vicar of Christ, and that love and reverence for the Roman Pontiff has not vanished from the Western World.

Nor is all lost in the Old World from which that people have sprung. England saw a similar scene two years ago in its great metropolis. In France for the last decade the atheistic Government has neglected all its internal affairs, allowed its navy to rot, its army to be disintegrated, its Apaches to turn its boulevards into war paths while it watched with feverish anxiety the spectre of the Pope that seemed to be ever startling its secret councils and cabals. Spain would have been long since in wild revolt had not the restraining hand of the Pope held back the indignant Catalans, Castilians and Basques. Rome is constantly thronged with hundreds of thousands of pilgrims from all parts of the world who journey thither, not to pay their respects to the usurper or the Jew, or to take a last glance at the vanishing glories of the past, but to beg on bended knees a blessing from the Pope. Not only the poor and humble, but kings and presidents and emperors are there to solicit the favor of entering his presence. His words are more powerful now than ever before and reach in an instant to the uttermost ends of the earth, where he guides or teaches. More than at any other period, perhaps, though he is shorn of all earthly glory and power, does the Pope of Rome reign, rule and govern.

There is a famous picture that one may see hanging in every gallery, or reproduced in books, of an attempt to assassinate Pope Boniface VIII. It is called "l'Attentat d'Anagni." High upon his throne stands the white figure of the Pontiff, serene, and heedless of the tumult beneath him; his eyes are looking into the heavens while he awaits the fatal blow. Below him are overturned vessels of the sanctuary, and his terror stricken attendants are in flight. Half way up the steps stands an armored

knight, a flashing sword in hand. Farther down is the mob, some shouting to others in the distance to hurry forward to the tragedy, others shaking their clenched fists at the silent figure, while their parted lips utter imprecations.

When Boniface was torn from that exalted throne, another white figure succeeded, and another and another until now. Other mobs of miscreants have gathered on the same steps beneath. And so it will be till the end; "the nations will continue to rage and the people will meditate vain things" until the days of the militant church will have ended and then another white figure shall stand on the throne, and Jesus Christ shall rule in peace and glory over the Church triumphant in heaven. Till then the Pope can never die.

Colonial and Homeborn

St. Chrysostom describes in one of his sermons the child preferring its mother in rags to the queen in her glory. But even the child will not deny the rags and call them robes of state. Though one can not blame the Briton for his love of the Empire, all the world is astonished to hear him reckoning the Empire's weakness, its strength. The cloud might be like a camel, or a weasel, or a whale, as Hamlet pleased, and Polonius could have justified his complaisance by the knowledge that after all it was a very good cloud. It is not so easy to understand the Briton granting without difficulty the Empire to be centrifugal or centripetal, parochial or imperial, loyal or cold, yet holding it always to be an excellent empire. A colony hoists its own flag, establishes friendly relations with powers not always friendly to England, makes its own commercial treaties, sets up its own army and navy, proclaims its own nationality, yet the Briton is undisturbed. An outsider sees all these as signs of disintegration, and gasps at hearing him approve them as steps to the consolidation of an Empire holding together, not by unity of authority nor community of interests, but by sentimental love of the mother-land.

But there is reason for every thing, even for what is apparently unreasonable. The first colonists, no less amid the pleasant scenes of Port Philip, the Bay of Hauraki and the Straits of Fuca, than in the wearing monotony of the prairie and the bush, yearned for some little English village, some primrose bordered lane, even for some tame suburban street with its lilacs in the narrow garden plots, as Lawrence Aylmer

. "In branding summers of Bengal,

Or even the sweet half-English Neilgherry air"
longed for the chattering brook and Philip's farm, of which, too, Katie Willows, on the other side of the world, beneath strange stars, in converse seasons,

"By the long wash of Australasian seas
Far off"

loved most to talk. They idealized England as home,

forgetting all its shortcomings, but remembering and treasuring every charm.

And they idealized Englishmen, those whose happy lot it was to dwell in that dear land. Such became for them almost beings of a higher order. An Englishman visiting the Colonies was received with reverence as a part of England and his words were as the words of England. It is hard to put aside homage freely offered, and this is one of the reasons why the Englishman of to-day takes a lofty tone with Colonials and thinks the Colonies to be attached to England by a law as immutable as that by which the planets move around the sun. The Colonial begins to resent this attitude, but he has not yet put off wholly the old deference. We shall see, therefore, still for a few years the Colonial going to England in a spirit of piety, and the Englishman going to the Colonies in a spirit of patronage, just as this summer a party of English schoolteachers visiting Canada were always ready to point out to Canadians their social and political deficiencies, while a party of Canadian schoolteachers in England were content to be preached to by the Bishop of Carlisle.

But with every new generation the deference of the Colonial for the Homeborn lessens; his love of his own people and his own land grows. It was not sufficient in the eighteenth century to hold the North American Colonies to England: it will not suffice to bind to the Empire the greater colonies scattered over all seas. The Imperial Conference is soon to meet again, and there is good reason to believe that some, at least, of the Colonial ministers will have definite proposals to make on the subject of Imperial unity. If these are met in the old spirit, if Colonials are required to give everything on account of the mythical superiority of the Homeborn, if they are not met on terms of equality, the dissolution of the Empire will not be far away. The assumption by the Crown with regard to the "overseas dominions" of pompous titles without reality beneath them, titles suggestive of the falling Roman Empire, will not save it. It will perish through the blindness of the Homeborn, and unless every precedent of history is to fail, the loss will come, not on the new nations, but upon the old nation at home.

School Needs in Manhattan

Greater New York, on September 12, threw open the doors of its public schools. There are more than five hundred of these schools within the limits of Manhattan alone, large, commodious, well-appointed buildings, and yet the school authorities find themselves unable to meet the needs of the little ones who throng into the registration offices. The number of children of school age has grown by 20,000 since last year, and despite the fact that more than 100,000 children are registered in the parochial and private schools, more than 710,000 remain to be cared for in the city schools of the Island. Already officials of the Board of Education announce that 50,000 children will necessarily be put upon half time; that the actual

seat accommodations in the more than 500 elementary and grammar schools of Manhattan make it impossible to give to this army of little ones the benefit of more than a half-session training daily. We say "little ones" advisedly for the crowded condition of things naturally touches the lowest grades especially, since in these grades the huge percentage of "drops" does not as yet lower the average of the registration lists. Meantime a meeting of the Board of Education has been held and its budget for 1911 has been adopted. An increase over that of this year amounting to \$7,282,629 is asked for; \$6,014,814 of this sum is affirmed to cover the normal growth of the school system and to provide for the proposed increase of salaries to teachers. One is inclined to ask whether this is another instance of the ease with which administrative expenses grow in the business management of departments controlled by municipal and state authorities. No one will quarrel with those who try to put through an increased appropriation in order to add to the salary of ill-paid teachers in lower grades. But when one learns that it is proposed to increase the emolument of twenty-six District Superintendents from \$5,000 to \$6,000 a year, one is inclined to question the propriety of the action taken. Five thousand dollars a year is a handsome gratuity for the work done by a District Superintendent and until the pressing clamor of our little ones for the school facilities the city pledges itself to give to them shall have been satisfied, rigid economy should be the watchword of those who control the school finances.

Spain's Premier in the Open

Government by "royal order" is no new thing in Spain. More than once it has happened that, foreseeing some unfavorable turn in tariff legislation, importers have shipped quantities of goods to the border with the intention of introducing them at the lower rate, only to have them detained by royal order until the high rate should apply. These orders are issued, supposedly, with the knowledge and approbation of the king, to meet some contingency, and, therefore, are of their nature transitory. Though not laws in the strict meaning of the word, they are not incorrectly called "padlock laws," since their usual effect is to lock up something that before was free.

The action of Señor Canalejas in his now famous royal order on religious associations was based upon the general Associations Law of the Sagasta ministry in 1887, to fulfil which it was necessary simply to file in the office of the provincial governor a copy of the proposed association's rules and regulations and forthwith its existence was recognized by law. The representative of the executive was not vested with discretionary powers to receive or to reject the application; but if he thought that the association threatened to be harmful to the State, he was bound to denounce it within eight days to the criminal courts. No penalty attached to the neglect or failure thus to register an association, and, moreover, the law

was not understood to apply to religious of either sex, who, indeed, went on in the line of Church work in which they were engaged.

The plan of Señor Canalejas, as now appears, is simplicity itself. "Until the enactment of a new law regulating the right of association," so reads his circular letter, "the provincial governors will refuse to receive the documents exacted by article 4 of the Law of 1887." Here are to be understood exclusively, as he takes the trouble to state, religious congregations and orders. Thus, anti-Catholic societies, such as the Freemasons and even the Anarchists, will continue to bask in the sunshine of ministerial favor; but to not another monk or friar must the land of St. Dominic and St. Ignatius give birth. How long is this decree to be in force? "Until further orders," answers the President of the Council of Ministers.

This is refreshing in its ingenuousness, for if Canalejas can hold his working majority in the Chamber of Deputies and win over a majority in the Senate, it is only too plain that his "padlock law" will become a permanent feature, as far as he can make it such, of the Spanish statute-books.

Spain's anti-clerical cabinet, as a matter of fact, will not need a new law, for what is now practically in force as a law will remain permanently, like the barber's stationary sign: "To-morrow, no charge for shaving."

Señor Canalejas, who seems to count that day lost on which he does not ladle out olla podrida interviews, affects to see in the opposition of the people to his program only a cloaked attack on the reigning house, and lays all the blame on the Carlists. But in this he is in error, for his anti-clerical campaign has aroused men of all parties and of no party, who will endeavor to effect the downfall of his ministry by a triumph more solid and more lasting than a revolution could produce.

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In defense of public decency, Minister Delantsheere of the Department of Justice, Belgium, has issued a sharp letter to State and Municipal officials charged with the supervision of public morals. The letter orders that a much-needed change be introduced at once in their way of dealing with abuses. It appears that when attention was called to immoral or suggestive representations in theatres, moving-picture shows and similar amusement resorts, these officials have of late been following the practice of issuing a warning to proprietors of these resorts with a threat of prosecution in case the evil complained of were not corrected. As a result such proprietors had ample opportunity to prepare themselves against a probable descent of the police upon their shows. The note of the Minister of Justice forbids all preliminary warning in these cases, characterizing it as an indirect protection of vice, and it orders the police authorities to do their duty in regard to the suppression of vice without fear or favor.

LITERATURE

The Barrier. By RENÉ BAZIN. Translated by MARY D. FROST. New York: Charles Scribner's Sons. Price, \$1.00.

The latest story of the distinguished French Academician to find its way into English is concerned with a young Frenchman who has lost his faith, a young Englishman who has found the faith, and a beautiful heroine who presides like an angelic spirit in an ancient chorus over the two tragedies involved in the losing and the finding. It is a charming tale, artistic and sincere, and vital with the breadth of modern life. The translation is well done and seldom reminds one that he is not reading a story with all the original freshness of its native delicacy and vigor of language. The few occasions, when the reader becomes aware that he is listening to a Frenchman, are due more to the author's national difficulty in comprehending the minor details of manner among English-speaking persons than to any awkwardness of translation. An English lover of Keats, for instance, would scarcely be guilty of choosing, out of all that poet's splendid lines, the hackneyed: "Heard melodies are sweet, but these unheard are sweeter," as a characteristic instance of his idol's excellence. These little flaws, however, are all on the edges of the canvas. The main picture is fair and true. Moreover it is that exquisitely joyous thing which is always the product of masterly art whenever it is applied to a genuinely noble theme.

If Mr. Bazin had known Lionel Johnson we are tempted to believe that he would have used as a prefatory text the well-known little poem, "Renan and Newman," written in 1895:

"In wild October, fifty years ago,
Renan left Saint-Sulpice, a Catholic
No more, no more the child of Holy Rome:
Upon the third day after that day, lo!
Knelt Newman before Father Domintc,
And entered in unto the Holy Home.
O mystery of calling! Who shall say?
Did after joy, with Angel Hosts, outweigh
Woe for the darkness of the earlier day?"

It is a similar mystery which the novelist here describes, a common enough one, of Catholics permitting their faith to slip from their grasp forever in the midst of religious teaching, religious examples, the sacraments, and all the intense spiritual life of the Church; of non-Catholics groping in the dark and suddenly beholding and seizing upon with the avidness of life-long hunger the strengthening bread which the others have cast away so carelessly. The scene in which Félicien accuses his parents of their responsibility for his loss of faith is one of the strongest in the story. The mother attempts to ward off the accusation by recalling to his mind that, owing to her request, his father had not carried out his original intention of having his son educated in a non-religious school, but had on the contrary sent him to a Catholic college:

"We chose for you an institution conducted by ecclesiastics. Is that what you reproach us for?"

"No," he replied, "I had early Christian training, I recognize it. I received more religious instruction and saw more examples of faith among my masters than most of the men of my generation. That should have sufficed, and often has done, to build up a sound faith, but on one condition. It is that the family life should be in harmony with these instructions.

"Well—what of ours?"

"I have seen at home too many examples which did not agree with the lessons taught at school, and I have learned to doubt.

"You have seen excellent people, Félicien.

"I have seen that you all placed many things before religion.

"What, for instance? I beg you to tell me.

"The enumeration would be long, if I chose. It includes the whole of life, or what is called by that name: the whirl of amusement, luxury, honors, the future—yours and perhaps mine also. I have seen that you have failed to defend the principles I had once been taught to venerate, the men who had been held up to me as examples; and that you allowed matters to be freely discussed, here in your house—

"'Oh! a little freedom of conversation! A great affair!' exclaimed M. Limerel.

"Let him finish, Victor.

"I saw, even, that you approved this language which at first horrified me. The influences of your salon were not always a training in virtue. Who was ever concerned to practice these teachings?"

"That is too much! Did not your mother preside over your first Communion? And with what affectionate solemnity!"

"But afterwards, in the years that followed, who sustained me in my youthful aspirations? Who ever tried to divine my doubts and to answer them? Who ever interested themselves in my reading? I read everything without guidance — 'Félicien!'"

"In short, I have never understood from the life here at home that religion was the law by which we should be guided. That is what I reproach you with."

And how many a son and daughter can level the same reproach at Catholic parents to-day not only in France but here in America? The tragic scene, that we have partly reproduced, would be nothing more than a tract if it were not all so terribly true to life. It is a vivid interpretation of the failure of certain Catholics to recognize the demoralizing intellectualism of the times. Many Catholic parents throw a sop to their conscience by sending their son to a Catholic college. It is the only concession they make; in every other respect they arrange their household and their lives according to laws and notions that are purely of this world, oblivious completely of the spiritual and the supernatural. And then they throw the blame upon the religious teachers when the youth puts on the latest airs of a corrupt and unbelieving world. It is a lesson many modern Catholic parents have still to learn, that the Catholic school can succeed very little in its highest functions unless the atmosphere of the home is favorable to spiritual growth. As for the Catholic parents who see no need of even a Catholic education in order to preserve their children's faith, we have nothing to say. Their sowing of apostasy shall have a surer and a larger harvest.

The heroine of "The Barrier" represents a lovely type of Catholic young womanhood which, we console ourselves with knowing, is not at all unusual. It is the type that is ready to make large sacrifices in a spirit of intelligent devotion and well instructed faith. It has character to meet trials bravely, to face the blank dreariness of renunciation with hope in the heart and a holy confidence, never disappointed, of ultimate peace and happiness. Such women have made the saints and the mothers of saints in the history of the Church. Their faith has been often "a barrier" for them, shutting them out from the pleasant things which the world prizes. But, when the world says that they are sad behind the barrier, they smile half-amused, half-pitiful.

JAMES J. DALY, S.J.

Spain of the Spanish. By MRS. VILLIERS-WARDELL. New York: Charles Scribner's Sons.

It is a pleasure to take up this volume. It indicates a knowledge, a searching after the ways of Spain and Spanish life which has been too often lacking in the books on Spain. As the author says: "The difficulty of writing reasonably and effectively about Spain oppresses me at this moment; just when I have written the last line of the last chapter in this book," seems to have rendered her statements accurate and just throughout the work. It is admirably written, and all too short. In its compilation she sought the assistance of some of the most eminent Spaniards, so that her statements might be reasonably accurate, for as she also says: "The Spain of the English is not at all the same thing as Spain of the Spanish!"

The book takes up a wide range of subjects. It begins with the "Court and State" and describes the country in its entirety, sketching the government and giving a cheerful, healthy view of the royal family. Then the author takes up in turn "Modern Literature," "Modern Painters" and their art, the Spanish stage, under "Plays and Players," then the "Press," containing a fine review of the leading papers of Spain, and the sports and pastimes of the people. "Music and Musicians" is a notable chapter, as well as the semi-analytical, semi-prophetic strain of "Spain of To-morrow." In the chapter on "Churches and Monuments" she gives both history and art, and for the first time allows herself to look back upon the vanished grandeur of the Spanish realm. In the chapter on "Commerce and Industries" and "The Spanish," as well as "Fiestas—Religious and Secular," she has run the entire gamut of Spanish feeling and action. About the religious feeling of the Spanish she says:

"And then on Sunday morning, at a crowded Mass—how exquisite is the courtesy shown from one to the other, without the least regard for position or station. I have, at the Buen Pastor of San Sebastian, frequently seen women belonging to the Court circles kneeling side by side with poor old beggar women in rags, and if seats are scarce, because of the vast numbers, the poorest woman will quite naturally offer her *Prie Dieu* to the richest. But it will be accepted as naturally as it is offered.

"The spirit of true and most admirable democracy is more noticeable in the churches of Spain than elsewhere, and is not this as it should be? Is it not a beautiful idea that our Father's House should be the home of *all*—without any distinction of persons, in thought or in action?"

Again in speaking of the deliberate manners of the Spanish, she says:

"If the Spaniard does not hurry, neither does he hustle. If he does not exert himself strenuously to make money, neither does he consider the making of money the most desirable occupation in life. The English and American nations are notable for their business qualities; they know how to make money and how to spend it, but perhaps in the race for wealth and power they miss something, and a thing of value, which belongs to the Spaniard."

The book closes with a chapter on "Cataluña and the Catalans," which is an explanation of the peculiar separatism and independent ideas of the northern provinces, as well as their hopes and aspirations. As the book was written before the outbreak of last year or the troubles of this, there is no allusion in it to the present situation. But there is hardly any book of so moderate a compass or of such delightful language treating of Spain in which so much information or such an array of facts can be found for the general reader. The book is beautifully printed, with many and varied illustrations, and above all, is provided with an excellent index and catch-words in heavy type indicating the subject under narration.

Quiet Days in Spain. By C. BOGUE LUFFMANN. New York: E. P. Dutton & Company.

If it were not that this book has been so heralded by a recent criticism and by fulsome advertisement, it would scarcely be worth noticing. Into the book criticism much of the recent controversy in Spain was injected, although there was nothing in the book itself to bear it out. The book is a record of a tramp journey through Spain lasting nearly a year, and the author records his adventures, very much after the style of Borrow's "Lavengro" and "Bible in Spain," sometimes so much so as to make one think that it is copied, at least in style, from the earlier author. If the writer had made his trip and his observations on the East Side in the City of New York, or in the mountains of Virginia, West Virginia, Tennessee and North Carolina, he would have found quite as much poverty, wretchedness and ignorance. Eastchapel in London would have even supplied him with more. Yet this is served up as a fair sample of Spain and Spanish life. The writer of these lines is familiar with conditions in the Virginia and North Carolina regions, and he has been over some of the ground traversed by Mr. Luffmann in Spain, and cannot say that Spain, even granting all that is said in the book, is the worse of the two.

The book begins with Cordoba, then Seville, Ronda, Malaga, Alicante, Murcia, Valencia to Barcelona, where the author goes across country to Burgos, Salamanca and Compostela, finally winding up his record of travel in Leon and the Asturias. In all this time he is with the poor, the peasants, the wanderers and occasionally some of the middle class. Much of the story is light and gossipy, occasionally there is a serious vein, and sometimes he makes a new and real statement about Spanish life, as where he says: "Most strangers imagine that Spain reeks of garlic. As a matter of fact the people of large parts of the country know nothing of this vegetable. And even where it is used, it is never to vulgarise the dish or the consumer." Often he tells of the hardships of country life and the lack of work in many localities; that is no special peculiarity of Spain. But throughout the book there is hardly one concrete fact given about the actual state of affairs in Spain. Its economic and governmental aspect must be entirely gathered from his anecdotes about peasants and his adventures with fellow travellers. It is a pleasant, happy-go-lucky bit of writing about the people he happened to run against, without any attempt to connect his various anecdotal reminiscences into anything like a fair picture of land and people.

The vice of the book lies in its elaborate, pretentious preface. Really there is little or nothing in the whole volume to connect the preface with the body of the book; the preface is what the usual book reviewer reads, and it is what has been emblazoned in ferocious headlines in the Saturday book review of a well-known New York newspaper. Thus in his preface (page ix) he says:

"All decrees are of a suppressive character; press censorship; no public meeting; no free education; no unions or alliances; no emigration without permit; no petitions for work nor demonstrations against rapacious authority."

If he knows Spain at all, he knows this statement is wholly untrue. To take the obvious, where little or no inquiry is needed, there are at all times public meetings in Spain; in the present year and during the past year they ran up into the ten thousands. As to education, at the very time the author was in Spain, some 25,340 free public schools were in operation, with 1,617,314 scholars in them, besides thousands of private free schools. As to unions and alliances, they are as free in Spain as they are here; even now the miners' unions in Bilbao have been on a strike for the past three months, and most of the labor unions in northern Spain want to go on a sympathetic strike to support them. Emigration requires only such permit, based on examination, as will save the emigrant from deportation on his arrival at his destination; and last year there were 111,000 emigrants. Petitions for employment are often made; and as for demonstra-

tions, our newspapers for the past two months have been filled with nothing else in their news from Spain.

But the author is not content with even those misstatements in his preface. He forecasts the future and says (page x):

"No remedy is in sight, for it is unthinkable that any change can come from within until the Church is virtually suppressed, free institutions are not only tolerated but supported by the general government, and the bulk of the revenues spent in developing the provinces wherein they are raised."

Now one would suppose that in the body of the book there would be some statements, some facts, or some figures, which would tend in some manner to sustain such a bold assertion. In the whole book there is scarcely a word against the Church, as an organized institution, although in one or two places the author criticises the personal conduct of certain priests in performing the rites of the Church, just as a Catholic traveller might properly do, since it is the personal equation and not the attitude of the Church. On the contrary, in the only chapter in which he mentions the Church and the monastic Orders at any length (chapter XVI) he describes the shrine of Montserrat and the lives of the monks with reverence, and tries to let as little of his Australian Calvinism creep through as possible. Perhaps Spain is in a very bad economic condition; but there is nothing in his book, other than the gratuitous assertion in the preface, to indicate the cause of it; and there is not a fact related from cover to cover to show the need for the suppression of the Church, or that the Church, as an institution, is in anywise responsible for that condition.

From the internal evidence of the book, it does not seem that the author was accurate in telling what little he saw. When a man cannot set down the obvious, cannot properly write the Spanish language, cannot get words grammatically correct, or even spelled straight, we may well doubt whether he can tell us what lies below the surface. Thus he speaks (p. 237) of "Philip La Belle," which is neither Spanish, French nor English. On page 58 he quotes, "*mucha sol, poca viento*," and on page 81, "*con muchas gusto*," and on page 99, "*Todas es mismo*." When a man who has roamed over Spain for nearly a year, said to be talking with all whom he meets, cannot make Spanish words agree in gender or number, one very much doubts his cocksureness as to what is needed in the religious and political situation. These mistakes in Spanish are liberally peppered all through the book, and they are represented as being uttered by the natives. For instance (page 130), "*Cual si gusto mas?*" is given as the Spanish for "Whom do you like best?" He has no hesitation in writing "Sebastiano," "Don Anisetto," "guardia civiles," "Cabelleros," "abanica," and dozens of other words which are "near-Spanish," but which occur so often that the blame cannot be thrown on the proof-reader. The crowning illustration, showing his inability to understand Spanish, is found in the anecdote on page 309, which runs:

"Spanish editors do not believe in anonymity. In Valladolid the entire front of a building—more than thirty feet—is taken up with 'Andres Martin, Editor.'"

Now *editor* in Spanish means "book-publisher," and many publishers in New York have signs even larger than that. Certainly an author who cannot tell a publisher when he sees his title cannot be relied upon to solve the problems of the Spanish nation.

ANDREW J. SHIPMAN.

The Canonization of Saints. By REV. THOMAS F. MACKEN. New York, Cincinnati, Chicago: Benziger Brothers.

Under this title the author has supplied the English-speaking public with a work containing the more important points of information on the practice of the Church in raising the servants of God to the honors of the altars. Anyone who is acquainted

with this department of ecclesiastical legislation and judicial procedure understands the difficulty of clearly presenting to the general reader a comprehensive and short exposition of this subject; but the author has surmounted this difficulty, as may be seen from the order that he has adopted.

The work opens with an introductory chapter on the nature of beatification and canonization, followed by another chapter containing an historical sketch of canonization. Then comes the exposition of the present practice. This exposition takes up several chapters, the first of which gives a general outline of the whole procedure, from the beginning to the final stage; from the moment when the faithful turn for the first time to the ecclesiastical authorities of the place where the mortal remains of the servant of God are preserved to the day when the supreme authority of the Church passes final judgment on his sanctity. Once the reader has thus acquired a general idea of the leading points, he is ready to follow the writer in examining the various parts of the legal proceedings, such as the process concerning the reputation of sanctity enjoyed by the servant of God, the process dealing with his virtues and miracles in particular, the examination of his writings, the acts belonging exclusively to the causes of martyrs, the ceremonies of beatification and canonization. A chapter on the dogmatic aspect of the practice of honoring the saints closes the work.

The object of the author has not been merely to supply the reader with information on the action of the Church in canonizing her saints, but also to show her reasonableness and wisdom in all her proceedings in this matter. And certainly no one can help admiring her prudence when in perusing this book, chapter after chapter, he becomes acquainted with all the precautions taken by her in order to prevent deception and error; the number and kind of witnesses required, the minute details on which they are called upon to bear testimony, the qualities demanded in the judges, the different courts that pass sentence on the same subject, the close scrutiny to which the miraculous facts are subjected before being admitted as proofs of the sanctity of the saint in question. There is hardly any point of interest which the author has omitted. We have only noticed that in the chapters containing "the general outline of the procedure" and the exposition of "the apostolic processes on the virtues and miracles in particular" no mention is made of the three consistories, secret, public and semi-public, that have been customary as late as the year 1909, when Blessed Oriol and Blessed Hofbauer were canonized. (See the formula of canonization embodied in this work on page 252, and *Acta Apostolicae Sedis*, I, 618, 650.) These consistories mark the last step taken by the Supreme Pontiff before he proceeds to the solemnity of canonization. But whatever the reason for this slight omission may have been, this work does not cease to be highly recommendable as presenting to the reader a clear and full exposition on the teaching and practice of the Church in canonizing her saints.

HECTOR PAPI, S.J.

A Prayer Book for Children Brooklyn: F. B. Brendecke.

Who has not noticed the listless inattention of children at Mass when neither singing nor prayers in concert engage their minds? If they are to enjoy themselves at play, they must have a certain amount of noise, and we think the same holds good for their devotions.

This little prayer book, which is now in its 125th thousand, contains Mass prayers suited to children, for it is simply worded and the prayers are short. Brief directions guide the child through the service. There is a generous collection of hymns, among which we notice with pleasure Mother Seton's favorite, "Jerusalem My Happy Home," and another, full of fond memories, "Jesus, Lover of My Soul."

Cuentos del Hogar por Norberto Torcal. St. Louis: B. Herder.

This is a volume of short stories, or "Fireside Tales," some grave, some gay, but all full of interest for Spanish-reading young people. The story of Felipin, the hunchback, is full of pathos, and the fate of mosén Jenaro's cherry-tree and its burden of ripe fruit is an American picture in a Spanish frame. How the aged husband and wife fell to wrangling while going to receive the prize for forty years of unclouded and uninterrupted married bliss is a lesson in human frailty, as the way in which the monk Eladio learned how to put the highest rung in the ladder which led him towards Heaven is a lesson in well-doing from a motive of Christian charity. Graphic description, animated dialogue, and striking scenes unite in giving a charm to the talented author's "Fireside Tales."

LITERARY NOTES

FRANCIS THOMPSON'S INTELLECTUAL LIFE.

To the Editor of AMERICA:

As an admirer and casual student of the works of Francis Thompson I venture some comments on your review of Edward J. O'Brien's book "A Renegade Poet and Other Essays" (AMERICA, Sept. 3, 1910).

The "English friends" of Francis Thompson or, to be more exact, his literary executors, Wilfrid Meynell and his son Everard, are understood to be now engaged in the editing and compilation of Thompson's works, and also the preparation of his biography. Mr. O'Brien's book is prompted by a laudable interest and ambition, but lacks the force of that authority which lies with the Meynells alone who were first and last wholly responsible for Thompson's resurrection from oblivion. The utter lack of order which was one of Thompson's besetting sins, though it did not seriously affect his literary works, embarrassed his biographers, who have literally fished some of his better efforts out of the waste basket. So there seems to be ample excuse for delay in the publication of the poet's life and complete literary productions.

In your criticism of Mr. O'Brien's effort you have been in some respects in error. Mr. O'Brien is nearly right in saying that Thompson's intellectual life ceased ten years before he died. The bulk of the *Academy* essays came out in 1897; a very few thereafter. How long before publication, the Life of St. Ignatius lay dormant in the manuscript, I cannot say authoritatively. The essay on Shelley, as may be observed in a footnote to the title in the *Dublin Review*, was refused by that quarterly some twenty years before, i. e., about 1888. Mrs. Meynell has written in effect that Thompson's productive period ex-

tended over but a short span of years, and that his poetic fire seems to have early burned itself out, though his power in prose composition continued for a few years. The "Premonstratensian" error was probably the fault of the printer, as Mr. O'Brien had it spelled correctly in a review in *Poet Lore* (1908).

It is highly proper, nevertheless, that Mr. O'Brien should be called to account for his utter failure to realize the underlying virility in Thompson's mental calibre. The same defect appears in this youthful critic's essay in *Poet Lore*, wherein he states among other absurdities that Thompson was "The mind of a woman in the heart of a child."

I suspect that Mr. O'Brien has had his own "sense of apostolic mission" blunted by overmuch communion with the Harvard school of thought.

JOSEPH S. LEWIS, M.D.

[While the reviewer confesses to an oversight when he referred to Thompson's essay on Shelley as a product of his later years, he maintains that this slip does not materially affect his original contention that Thompson's intellectual life did not cease ten years, or even a few years, before his death. The grounds for this belief seem to be ample.

1. Our correspondent must be mistaken when he states that "the bulk of the *Academy* essays came out in 1897." For, on the authority of Mr. C. Lewis Hind and Mr. Meynell, the late poet was a constant contributor to the *Academy* during Mr. Hind's editorship, i. e., 1896-1903.

2. In the biographical sketch by Mr. Meynell prefixed to the volume of "Selected Poems," published by John Lane, we have the following conclusive statement: "His [Thompson's] articles in the *Academy*, under Mr. Lewis Hind's editorship, must block up many a scrapbook. Later, his contributions to the *Athenæum* afforded him his greatest scope and stimulant; and only with his death came the eclipse of his powers."

The italics are our own. Compare this with the introductory paragraph of Mr. O'Brien's essay in which he says that Francis Thompson at the time of his death, "for the past few years had intellectually ceased to be."—Ed. AMERICA.]

BOOKS RECEIVED

Imitation of Christ. By Thomas a' Kempis. With Introduction and notes by Brother Leo. F.S.C. New York: The Macmillan Co. Net 25 cents.
The People's King. A Short Life of Edward VII. By W. Holt-White. New York: The John Lane Co. Net \$1.40 post-paid.
The Making of Jim O'Neill. A Story of Seminary Life. By M. J. F. The Iona Series. St. Louis: B. Herder.
A Life's Ambition. (Ven. Philippine Duchesne, 1769-1852). By M. T. Kelly. The Iona Series. St. Louis: B. Herder.
Katholische und Protestantische Missionsalmsen. von Anton Huonder, S.J. St. Louis: B. Herder.

EDUCATION

The announcement last week that the congregation of the Talmud Torah Tiphereth Israel had laid the corner-stone of its new school building in East New York, chronicled an incident, whose interest is not entirely educational. Old New Yorkers are surprised to learn that almost at their doors, in the section of Brooklyn, known as "Brownsville," a Jewish city of more than 200,000 residents has grown up within the last fifteen years. Whilst the city is characteristically oriental in every phase of its active life, its people recognize the prudence of conforming to certain needs of their changed conditions in their new home. They are eager to secure educational advantages for their children, and, as the heavy sacrifice the new school entails evidently shows, they are equally eager to safeguard these educational advantages with all the influences of their ancient faith. The new building when completed will represent an outlay of \$80,000; it will be a four story fire proof structure, containing sixteen large class rooms, which will provide seats for a thousand children. It is the intention of the officers of the congregation to arrange to have two sessions daily so as to make possible instruction for at least two thousand boys and girls. The announcement of the new school is a comforting sign of the spread of a purpose to have religious training hold its proper place in education.

The London *Times* recently published a very illuminating series of six articles from a special correspondent, lately in India. The examination of the question of education in India carefully elaborated by the correspondent leads the *Times*, (Sept. 3), to say editorially: "When we consider the successive errors of our educational policy in India they constitute in bulk a formidable indictment." In view of this confession the following summary of one article sent in by its correspondent is decidedly interesting. The *Times*, affirming that in it "one other fundamental principle, possibly the most fundamental of all, is set forth by our correspondent," goes on to observe:

"In the article we published yesterday he declared that, in a country where religion is in a peculiar degree the basic element of life, we should not continue to impart instruction absolutely divorced from religion and morality. Many thoughtful Indians have repeatedly advanced the same contention. Our correspondent's suggestion is that, without departing from our fixed and irrevoc-

able principle of neutrality in religious matters, we can leave space in the curriculum of the schools and colleges for such religious instruction as the parents may desire to provide. The arrangement would be permissive and optional. At the outset it would present many perplexities, notably that of the selection of suitable instructors; but the obstacles are not insuperable, the need is vital, and we trust that neither the prejudices of rival creeds nor the unworthy fear of preliminary complications will prevent the proposal from being considered."

A fact which has been made the subject of serious investigation by men interested in school methods, is the surprisingly large number of those school children who are found to be behind the grades which, at a normal rate of progress, they should have reached. Leonard P. Ayres, A.M., Secretary Backward Children Investigation, Russell Sage Foundation, recently published a helpful and practical study of this problem, which he has entitled "Laggards in our Schools." Much skill is shown in the interpretation of statistical tables in which defective physical conditions and other external causes figure as partially explanatory of the retardation of progress remarked in the case of so many children. But one is glad to note that Mr. Ayres finds a specially influential factor of the trouble to rest not with the children, but with the teachers of the children and the courses of instruction made obligatory by them. His judgment agrees with that of many experienced workers in the field and, if it be accepted, suggests an easy method of elimination in the case of the laggards. To quote Mr. Ayres' own words: "As at present constituted, they (the courses of study prevalent in our schools) are fitted not to the slow child, or to the average child, but to the unusually bright one who is able to follow them substantially as mapped out. The rarely exceptional child may even advance faster than the scheduled rate; but the average child cannot keep up with the work as planned, and the slow child has an even smaller chance of doing so."

The first number of the *LITTLE MESSENGER OF THE SACRED HEART*, a monthly publication for Filipino young people, made its appearance in Manila, P. I. in August. The editor is the Rev. Philip M. Finegan, S.J., a native of New York and one of the energetic American Missionaries in the Philippines. The little periodical enters upon a career of great usefulness.

SOCIOLOGY

"As soon as I returned home from the Indian Congress at Fort Yates," writes the Apostolic Delegate Mgr. Falconio, to the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions in the United States, "I forwarded to the Holy Father the Peter's Pence offering which the good Indians had handed to me at the last meeting. By the enclosed letter from His Eminence, Cardinal Merry del Val, Secretary of State to His Holiness, you will see how highly the Holy Father has appreciated this offering of his beloved and poor children, and how pleased he is to hear of their filial attachment to him. You will be pleased to inform the devoted donors concerning these sentiments of the Holy Father in their regard, and at the same time you will let them know how pleased I was personally to witness all the evidences which they give of faith and devotion. In conclusion please to inform them that I impart to them, in the name of the Holy Father, the Apostolic Benediction mentioned in the letter, and that I also extend the same, as there directed, to all their missionaries, and to all having charge of the missions amongst the Indians in the United States."

The letter of the Cardinal Secretary of State was as follows:—

From the Vatican,
August 10, 1910.

To His Excellency,

Most Rev. D. Falconio, Apostolic Delegate to the United States of America, Most Illustrious and Most Reverend Lord:

I have duly received the report of Your Excellency dated the 28th of July, 1910, with the enclosed check for one hundred dollars sent by the Indians of the Sioux tribe to the Supreme Pontiff.

His Holiness was very greatly pleased with this mark of homage and of filial devotion, and with all the details given in the same letter by Your Excellency concerning the recent Congress of Catholic Indians held at Fort Yates in North Dakota.

The Holy Father accordingly entrusts to Your Excellency, through me, the honorable office of thanking the devoted donors, of addressing words of encouragement and of praise to them and to their missionaries, as also to those who have charge of the work of the Missions amongst the Indians of the United States, and of imparting to all the Apostolic Benediction as a pledge of the choicest favors from on high.

(Signed) R. CARDINAL MERRY DEL VAL.
Secretariate of State of His Holiness.

The offering referred to, a check for one hundred dollars, was presented by the Dakotas to the Holy Father ("the Great Rock in Rome") through the Apostolic Delegate at the final session of the Catholic Sioux Congress held last June at Fort Yates, Standing Rock Reservation, North Dakota. The presentation of the purse brought to a close the most remarkable congress ever held by the American Indians; the first attended by a Papal Envoy, and followed the stirring scene that witnessed the naming of the Apostolic Delegate, and of Father Ketcham, director of Catholic Indian Missions, by Standing Soldier, in the name of all the Sioux assembled on that memorable occasion.

"This is the first time any one has come from the Great Rock in Rome", said the tribesman speaking on that momentous occasion, "to our Standing Rock (the standing rock which gives the name to the reservation, stands on the monument near the agency and was formerly carried around by the Sioux and regarded with more or less superstition:) For this reason we name the Papal Delegate Inyan Bosla—Standing Rock."

"The eagle hovers over the earth," Standing Soldier continued, "looking, watching, and our priest from Washington does the same for all the Indians. He goes among them looking out for their welfare, spiritual and temporal: For this reason we name Father Ketcham, Wambli Wakita,—Watching Eagle."

Father Ketcham is about to return to Washington after having made a thorough visitation of the Indian missions of New Mexico, Arizona and Southern California. He has spent most of the time, since the closing of the Sioux Congress, on the deserts of Arizona and in the mountains of New Mexico, visiting remote settlements, living in the tepees of the Apaches, the villages of the Pueblos, and with the missionaries wherever they chanced to be, thus gaining, for the benefit of the prelates of the Church, and the officers of the Government, much valuable information regarding the actual conditions that obtain among the tribes of the great Southwestern States.

PERSONAL

Rev. Charles B. Macksey, S.J., Professor of Philosophy in St. Francis Xavier College, New York, has been called to Rome to fill the chair of ethics in the Gregorian University. This signal distinction is very unusual, and, whilst flattering to the ability of the recipient, bears striking testimony to the high standard of excellence prevailing in American Schools. Father Macksey's studies were prosecuted entirely in this country.

It may be noted that this is the only

instance of a New York priest being called to a Gregorian professorship since the days of Rev. Anthony Kohlmann, S.J., the first rector of old St. Patrick's, who was similarly honored. It is something of a coincidence that Father Kohlmann founded in New York its first Catholic College which is looked upon as the predecessor of St. Francis Xavier's.

Father Macksey is a member of the executive board of the Catholic Educational Association and chairman of one of its college sections.

With solemn ceremony and in the presence of a large gathering of clergy and laity the consecration of the Rev. Joseph Chartrand as Coadjutor Bishop of the Diocese of Indianapolis took place on Sept. 15, in the diocesan Cathedral of St. Peter and St. Paul, the Most Rev. Archbishop Diomed Falconio, Apostolic Delegate, officiating. The consecration was attended by Church dignitaries from all parts of the land. Very Rev. R. J. Meyer, S.J., preached the consecration sermon.

ECCLESIASTICAL ITEMS

On September 12, National President John B. Oelkers of the German Roman Catholic Central Union of America formally opened the fifty-fifth annual convention of that organization in St. Peter's Hall, Newark, New Jersey. The convention lasted three days and its program was carried out with the success usually marking the annual congresses of this strongest of National bodies among the German Catholics of the country. Certain innovations in the working policy of the Union imply a purpose on the part of the delegates to strengthen and to extend the organization's efficiency. One of these was outlined in the annual address of the President, when Mr. Oelkers said that "one of the main reasons for the progress of the society during the past year had been the changing of the rule permitting only German to be spoken at the meetings. The ban on English had caused a dropping off in the membership of the Society."

Another change was that recommended by the President in virtue of which the country should be divided into four districts comprising the various State societies and that representatives from each State meet every year to formulate plans and discuss matters for the general good of the organization. The aim of this latter recommendation was evidently to simplify the work of the Committee of Resolutions and to do away with a defect that has come to be noticed in the annual conventions of this and similar Catholic bodies,—a dis-

position, namely, to waste the convention's energy in the passing of multitudinous resolutions without proper attention being given to efficient carrying out of really important measures discussed.

In line with this suggestion was the resolution adopted by which it was determined in future Conventions to copy the custom of the great "Catholic Day" organization in Germany. Hereafter resolutions to be acted upon in the congress will be prepared before the meeting, and printed copies of the measures suggested for action, properly classified under the captions usually discussed in the meetings, will be sent out to affiliated Societies so that the members of the Union may have opportunity to study the questions which are to come up in the annual congress.

Probably the most interesting feature of the year's gathering was the discussion of the attitude to be assumed by the Union towards arbitration. Boards of arbitration in labor disputes were advocated as the best means of settling differences between workingmen and employers, and strikes were condemned as injurious to workingmen, and therefore were not to be resorted to until all other means of settling disputes had failed.

More than 200 delegates were present at the meeting, to represent the 130,000 members of the Central Union, and it was estimated that 25,000 visitors attended the various sessions of the congress.

SCIENCE

Blau gas is a recent German product akin to ordinary illuminating gas, although the proportions of the ingredients differ, and it is similarly manufactured. It is liquid under ordinary atmospheric pressure, and therefore easy of transport. Hence it is a convenient substitute for ordinary gas where this is unobtainable, and is invaluable for heating, welding, metal-cutting and high speed soldering. Its range of explosion is one-twelfth that of acetylene and one-third that of illuminating gas. The cost of production, though somewhat greater than that of ordinary coal-gas, is less than that of acetylene. As it contains no carbon monoxide it is not poisonous.

The damage done to vegetation by the smoke of factories has always been a serious cause of complaint and methods of getting rid of the noxious particles, involving great expense have been but partially successful. Dr. Cottrell, of the University of California, uses the following method which seems promising. A high voltage direct current is turned into the smoke as a brush discharge, from an asbestos electrode. This causes the particles in the

smoke to collect on a large lead plate.

Though this method is not new—Sir Oliver Lodge having succeeded in purifying smoke some twenty years ago, with a Wimshurst machine—it has never before been practical. The process is in use in San Francisco.

Steel treated with titanium is coming into general use, especially in castings. Steel so treated is of a more bluish tint than the ordinary cast steel, is freer from blow holes, less brittle, heats less under the tool and has an increased transverse strength of 17 per cent. Titanium is also used with copper as cuprotitanium, and with brass and bronze.

F. TONDORF, S.J.

OBITUARY

Rev. Mother Mary Clement (Lannon), Superior of the Sisters of St. Joseph in the Archdiocese of Philadelphia, died at Mount St. Joseph, Chestnut Hill, on September 10, in her seventieth year. Mother Clement had just completed her fiftieth year in religion and held the office of Superior for twenty-two years. She was a native of Dungarvan, County Waterford, Ireland, and received the habit at the hands of Archbishop Wood. A woman of remarkable sweetness and affability, Mother Clement was dearly beloved by all the Sisters under her authority. Her prudence, considerateness and natural charm, joined with saintliness of character, won her unbounded respect and love. No wonder her term of office was extended to the hour of her death. The remembrance of her will be as sweetest perfume.

The Sisters of St. Joseph of Philadelphia, of whom Mother Clement was the guiding spirit, form one of the most flourishing communities in the States. Beginning in 1847 with four members who took charge of St. John's Orphan Asylum, Philadelphia, the Sisterhood has grown in the Eastern section of the country like the Church herself. In the Archdiocese of Philadelphia they now number about 720 members including novices and professed. They are in charge of a collegiate institute for the higher education of women, an Academy and Boarding-School, 42 parish Schools, two high Schools in the Archdioceses of Philadelphia and Baltimore, two more in the Dioceses of Newark and Harrisburg, and four asylums and homes. The children under their care, including those in asylums, number nearly 26,000. The Brooklyn community of the Sisters of St. Joseph, with over 600 members, having under their care 11,000 children, are an offshoot of the Philadelphia Sisterhood, as the Sisters of St. Joseph in the dioceses of Springfield and Burlington owe their existence to the Brooklyn mother house at Flushing, L. I.